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The
CHRISTIAN CENTURY

Published Weekly

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There Can Be No Unity

By Oswald Garrison Villard

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The Inner Citadel of Democracy

By Charles Clayton Morrison

—

How Desperate Is Britain?

An Editorial

THE MAY SURVEY OF BOOKS

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In This Issue

CHARLES CLAYTON MORRISON

is editor of The Christian Century. The article in this issue consists of a speech delivered before the Missouri State Teachers Association; it will be completed next week.

OSWALD GARRISON VILLARD

former editor of the *New York Evening Post* and the *Nation,* is now an every-other-week contributor to The Christian Century.

GRAHAM HUNTER

is minister of the First Presbyterian Church, Fullerton, Calif.

SHIRLEY JACKSON CASE

is dean emeritus of the divinity school of the University of Chicago and professor of church history at Florida Southern College, Lakeland, Fla.

JAMES DANIEL MARTIN

is minister of the Hutchinson Memorial Presbyterian Church, New Albany, Ind.

PAUL ARTHUR SCHILPP

is associate professor of philosophy at Northwestern University, Evanston, Ill.

A. H. BEHRENBERG

is minister of the Presbyterian Church, Iselin, N. J., and a graduate student at Princeton.

BERYL D. COHON

is rabbi of Temple Sinai, Brighton, Mass.

JOSEPH MARTIN DAWSON

is minister of the First Baptist Church, Waco, Texas.

LEE E. CANNON

is professor of English at Hiram College, Hiram, Ohio.

JOHN E. MARVIN

is editor of the *Michigan Christian Advocate,* Methodist weekly published in Detroit.

The CHRISTIAN CENTURY

May 7, 1941

CHARLES CLAYTON MORRISON, *Editor*
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Calendar of Coming Events

May 4-11. Christian Family Week.
May 5-8. Michigan-Detroit School of Ministerial Training, Lansing.
May 5-9. Annual Conference on the Contemporary Church, University of Southern California, Los Angeles.
May 6, 7. State Sunday School Convention, Hastings, Neb.
May 8, 9. State Sunday School Convention, Columbus, Neb.
May 10, 11. Annual Pennsylvania Tri-Hi-Y Council, Harrisburg.
May 11. Mother's Day.
May 11. Chicago Sunday Evening Club; William Scarlett, speaker.
May 11, 12. State Sunday School Convention, Auburn, Neb.
May 12-14. Annual Missionary Education Institute, Indianapolis.
May 12-14. Southwide Baptist Woman's Missionary Union Convention, Birmingham, Ala.
May 13. Harrisburg Baptist Association, York, Pa.
May 13, 14. National Unity Meeting, Churches of Christ and Disciples of Christ, Columbus, Ohio.
May 13, 14. Reading Baptist Association, Freeland, Pa.
May 13-23. United Brethren General Conference. South Bend, Ind.
May 14, 15. Wyoming Baptist Association, Tunkhannock, Pa.
May 14-18. Southern Baptist Convention, Birmingham, Ala.
May 16-18. Welsh Baptist Association, Olyphant, Pa.
May 18. Chicago Sunday Evening Club; William P. Merrill, speaker.
May 18. Rural Life Sunday.
May 19-21. Disciples State Convention, Lima, O.
May 19-21. Disciples Convention, Washington, D. C.
May 20, 21. Disciples Southern District Convention, Carmi, Ill.
May 20-25. Northern Baptist Convention, Wichita, Kans.
May 21-23. Disciples New York-New Jersey Convention, Auburn, N. Y.
May 22. General Assembly, Presbyterian Church of the U. S., Montreat, N. C.
May 22. General Assembly, Presbyterian Church in the U.S.A. St. Louis, Mo.
May 22, 23. Disciples East Central District Convention, Blue Mound, Ill.
May 26-28. Disciples Indiana Convention, Bedford.
May 27, 28. Disciples Northwestern District Convention, Dixon, Ill.
May 27-30. Exploratory Conference, World Peace Commission of the Methodist Church, Chicago.
May 30-June 1. National Anti-War Congress, Washington, D. C.
June 1. Central New York Disciples Convention, Tully.
June 1-7. National Conference of Social Work and Associate Groups, Atlantic City, N. J.
June 1-7. Ozark Mountain Bible Conference, Inspiration Point, Eureka Springs, Ark.
June 2-7. Georgia Pastors' School, Macon.
June 2-7. North Mississippi Leadership School, Mathiston.
June 2-13. Arkansas Pastors' School, Conway.
June 3-5. Canadian-American Fellowship Conference, Toronto.
June 3-6. Nebraska School of Ministerial Training, Lincoln.
June 3-7. North Carolina Pastors' School, Durham.
June 3. Reformed Church in America, General Synod, Holland, Mich.
June 5-8. Disciples South Dakota Convention, Hot Springs.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVIII CHICAGO, MAY 7, 1941 NUMBER 19

EDITORIAL

AS THE CONVOY ISSUE approaches a showdown in Congress, again the administration is found trying to confuse the public by a slippery use of words. It is explained that there is no intention of using the United States navy to *convoy* ships carrying munitions; all the navy will be ordered to do is to *patrol* the routes over which the munition ships will pass. Some senators who are torn between their knowledge that their constituents want to stay out of war and their desire to keep in favor with the White House are jumping at this verbal trick as a way of getting out of a tight corner. Perhaps they think that an executive who could persuade the country that the lease-lend-give bill did not scuttle the Johnson loan embargo act can now make it believe that there is a significant distinction between convoying and patrolling. But it is a distinction without a difference; it is simply an attempt to say one thing and mean another. And Admiral Stark's admission that naval "patrols" are now operating from two to three thousand miles across the Atlantic means that convoying in war zones has actually begun. Four months ago the President put the case with unforgettable clarity when he said, "Convoys mean shooting and shooting means war." That is the stern fact which talk about patrols is intended to hide. Another fact is that the Gallup poll reported on April 28 that answers to the question: "If you were asked to vote today on the question of the United States entering the war against Germany and Italy, how would you vote?" showed only 19 per cent of American opinion in favor of going in, and 81 per cent in favor of staying out.

'Convoys Mean Shooting and Shooting Means War'

The Swastika on The Acropolis

EXCEPT for rear-guard actions to protect embarkation, the campaign in the Balkans is over. The swastika flag waves over the Acropolis; Germany has completed another conquest in less than a month. That means that German troops are poised only a few miles from the Dardanelles and that German planes are within bombing range of the Suez canal. This latest blitzkrieg has been a cruel defeat for the Yugoslavs, the Greeks and the British. What the loss in life and war materials has been will not be known for some time, but it must have been very heavy. And the striking power of the German army has been once more demonstrated, this time under conditions which it was hoped would seriously handicap the panzer divisions. The fate of Yugoslavia and Greece —especially in the light of Greek successes against the Italians—will make Turkey hesitate to oppose German demands, which will not be long delayed. Yet the campaign has not been a total loss for the British. Hitler has been forced to fight a war he did not want to fight, to use up materials he did not want to use, and to devastate a region he wanted to keep producing the food, oil and minerals so badly needed by the nazi war machine. The destruction of communications and the disorganization of farming will cost Germany far more than the actual campaign has cost. The psychological effect of the Balkan campaign may be hard on the people of Britain and her dominions; the actual military effect on the war's outcome may be much less disastrous.

'No Honorable Alternative'

THE TOTALITARIAN PSYCHOLOGY which rules the White House was again illustrated last week in President Roosevelt's attack on Colonel Lindbergh. Hitherto when the noted flier has spoken, a cabinet official or interventionist senator was assigned to answer him. These replies have increasingly degenerated into personal defamation. This time the President himself did the traducing. Stung by the remarkable demonstrations of support in New York and elsewhere which have marked Colonel Lindbergh's public opposition to further steps toward war, Mr. Roosevelt compared him to the "copperheads" of the Civil War whose loyalty was so suspect that they could not be used in the army. Lindbergh is also, charged the President, like those who in Valley Forge days urged Washington to surrender, and he deplored the fact that

the aviator is so widely known that people will listen to what he says. The light which this incident throws on President Roosevelt's mental processes is most disquieting. It is no longer possible for him to conceive that there remains in this country what is called in Britain a "loyal opposition." Opponents are traitors. Dissent is treason. Opposition is disloyalty. It is not difficult to forecast what such a state of mind in the White House would do to the last remnants of the democratic process were the American people to permit the President to lead them into the conflict. Our hope that this will not inevitably occur rests largely in the courage and intelligence of the vast majority of American citizens who can better understand the motives which have inspired Colonel Lindbergh. In the letter of resignation which he wrote when this presidential attack left him "no honorable alternative" but to surrender his commission, Colonel Lindbergh pointed to the one thing which he prized even above his position in the air corps. His commission he placed, as he said, "second only to my right as a citizen to speak freely to my fellow countrymen, and to discuss with them the issues of peace and war which confront our nation in this crisis." There spoke the authentic voice of the lover of democratic liberty.

Addendum: As this issue goes to press it is announced from Washington that the President has refused to renew the commission of General Hugh S. Johnson as brigadier general in the reserve corps. Thus is another whose technical knowledge should be of great value to the country forced out of the army for the crime of holding and expressing independent views.

Let Congress Defend Its Draft Law

DISMISSAL from the WPA of Dan A. Williams, a conscientious objector in Lincoln, Nebraska, on orders from Washington indicates the length to which the federal administration is prepared to go in penalizing those who may not agree with its war policies. Mr. Williams, a graduate of the University of Nebraska, was employed in the WPA in an administrative capacity. When he indicated his intention to register as a conscientious objector, he was urged by a member of the draft board to ask for exemption on the ground that he had dependents. The official said that the department of justice had informed him that the government "does not look with favor upon anyone working for them who will not fight for them." Mr. Williams persisted in his purpose, maintaining that his convictions required him to do so and that the position granted the conscientious objector in the draft act provided all the legal justification that is needed for his continuance in government employment. While this view received some sympathy from local officials, appeal was made to Washington and Malcolm J. Miller, assistant commissioner of the WPA, ordered his dismissal. This ruling, which will probably form a precedent if it is allowed to stand, is the exact opposite of the procedure followed in England. There the government, which is certainly in as much danger as our own, not only retains conscientious objectors in all positions not directly related to armed defense, where they would refuse to serve anyway, but it frequently intercedes with private employers to continue their employment. The policy has been hammered out in thorough debate in Parliament and has justified itself under the severest possible test. Conscientious objectors have not only continued to carry their share of the nation's work, but have distinguished themselves in civilian service under bombardment. They will make their contribution to national welfare here also if Congress will realize its responsibility to protect from bureaucratic despotism the rights it has established in the draft law.

Another Ambassador To the Vatican?

INCONSPICUOUS ITEMS have been appearing in the press during the past two or three weeks hinting at the probability that President Roosevelt will appoint a successor to Myron C. Taylor. Strangely enough—and characteristically enough—this word comes from Rome, not from Washington. A dispatch to the *New York Times* may be quoted in full:

> News was received at the Vatican today which encouraged high quarters to believe that another personal representative of President Roosevelt to the Holy See will soon be appointed. The envoy, it is stated, is expected to reside in the Vatican. There has been no American representative to the Holy See since Myron C. Taylor left at the end of last year. Several names have been mentioned from time to time as likely candidates for the post, but so far no definite confirmation has been available. Circles close to the secretariat of state refuse to give further details concerning this possible American step.

Are we going to have to go over all that again? Let us hope not. If this tentative hint is a trial balloon, the currents of public opinion ought to make it clear that this project has no popular support. If the President wants to have a personal representative living in the Vatican to hear whatever he may be allowed to hear at that famous "listening post" and to convey any messages he may wish to deliver, no one has the slightest objection—a representative, that is, who goes without fanfare or flourish, has no ambassadorial rank, does not set up an "embassy" as Mr. Taylor did, and is not instructed to report to the state department, and whose appointment cannot be exploited as tantamount to diplomatic recognition of the head of a church. But the developments of the past eighteen months have made the plea of "parallel plans" for peace, which were the pretext for the Taylor appointment, patently absurd.

Senators Support Jewish Claims in Palestine

SIXTY-EIGHT SENATORS have signed a declaration calling upon Great Britain to give "every possible encouragement" to the movement to establish a Jewish national home in Palestine. This, the statement asserts, is "the declared policy of the United States." Consummation of the Zionist program is called for "as a great humanitarian effort and in accordance with the spirit of biblical prophecy." It is hardly conceivable that

this document could have been published just at this moment in a deliberate attempt to embarrass the British government. Yet that will certainly be its effect. For such a declaration coming at this particular time from this particular source presents the Churchill cabinet with a three-horned question. Which can it least afford to offend at the present moment—the Arabs, the Jews or the Senate of the United States? It would be hard to tell which is capable of making the most trouble for British imperial interests. Certainly not one may be ignored with impunity. Britain's dilemma in regard to Palestine is, of course, a holdover from the First World War. And a solution seems no nearer now than it was then, when mutually incompatible pledges were given to Arabs and Jews. That Jewish pressure for a definitive statement of British intentions would be increased now was to be expected. Hitler is constantly adding to the number of homeless Jews, and the experience of the former war showed that the time to extract pledges from the British government is when military events in the eastern Mediterranean are going badly. But Britain needs to appease Arab suspicions also, as recent events in Iraq have shown. The senators who signed the call for a new promise to the harried Jews undoubtedly acted in response to a genuine humanitarian concern. But they have not made Great Britain's task any easier.

Income Taxes Will Be Felt by All

RAISING three and one-half billion dollars in additional federal taxes is quite an enterprise, even for a country as large and as rich as ours. Congress and the administration are now facing that odious task. The treasury department has a plan which includes a levy of 16½ per cent on the first $2,000 of all taxable incomes above the present exemptions and more on each increment of income up to the present 75 per cent of incomes in the highest bracket. The experts of the House of Representatives counter with a proposal of a smaller increase on a broadened base, the tax to start with incomes below the present level of personal exemptions, and an extensive list of specific commodity taxes of the sort commonly called "nuisance taxes." It would scarcely be worth while to recite the details of either plan, since the bill to be presented to Congress has not yet been formulated. Persons of moderate income may expect to pay income taxes for 1941 amounting to at least three or four times what they paid for 1940, and probably some will pay next year who did not pay this year. The heavy end of the burden of taxation should fall on those best able to bear it, and one cannot contemplate with satisfaction any program which will reach into the pocket of the men and women whose meager incomes barely suffice for their subsistence on the lowest level. But it will have a wholesome effect on the public mind if the largest possible number of citizens are made to feel the impact of direct taxation for national defense, and for war if it should come to that. It is just as well for the country to be warned in advance that present and future expenditures for armament are not going to be financed by soaking the rich, or even by soaking the moderately well to do. The undersecretary of the treasury estimates that next year the American people will be paying 24 per cent of their income in federal, state and local taxes. Better begin to save up against the day, and this means everybody.

Aid in the Christian Study of Problems of Peace

IT HAS BEEN a long time since the churches of America did a better day's work than has been done in the publication of the 64-page booklet, "A Just and Durable Peace," issued by "The Commission to Study the Bases of a Just and Durable Peace of the Federal Council of the Churches of Christ in America." A body with a title as impressive as that might be expected to produce something equally impressive, and the expectation is amply fulfilled in this handbook. All the important church pronouncements on peace requirements are here, either in full or in summarized form—by the Federal Council, by the World Alliance, by the National Study Conference which the Federal Council held last year, by Malvern, by the Protestant and Catholic leaders of England, by the Oxford Conference, by the provisional committee of the World Council, by Madras, by the pope. All the important current proposals regarding a new world order are presented—by groups seeking a reorganization of the League of Nations, by the British Labor party, by the National Peace Council of England, by various other British groups, by the Shotwell group, by the Streit group, by the Campaign for World Government. To this is added a remarkable syllabus of discussion questions and a bibliography which will in itself provide the basis for a liberal education in modern world affairs. The Federal Council expects that this booklet will be used in preparation for a large number of denominational conferences which are to consider peace aims during the next few weeks, beginning with the Methodist conference to be held at the end of this month. It is even more anxious that thousands of pastors and concerned laymen should use it as a guide for discussion groups to be gathered in local congregations. If all the churches can be permeated with study of the problems which this handbook opens up, the effect on national policy may be memorable.

After Many a Volume Dies The 'Transcript'

WHAT will the novelist of Boston society do for background material without the *Boston Transcript?* For 111 years that paper has symbolized the outlook of the Back Bay and Cambridge on the contemporary world. Now it disappears, and in passing leaves a gap which even the alien hordes that have swept over New England must feel. How large that gap is may be suggested by the famous story of the Boston butler—only one among many famous stories about this newspaper—who informed his employer that "three reporters and a gentleman from the *Transcript*" were waiting to interview him. The passing of the *Transcript* marks more than the death of a newspaper. It marks the passing of

a society capable of maintaining such a newspaper. Except in the very last days when desperate efforts were being made to save it, the cold, colorless, rigidly restrained paper faced always toward the past. It thought in the past; it gloried in the past; it judged by the past. Now, inevitably, it belongs to the past. Just as there finally came a time when there were not enough diehards left in London to support the *Morning Post,* so there has come a time when there are not enough Apleys and Pulhams left in Boston to keep the *Transcript* going. In its own way it was a great paper; in some respects and at some times a very great paper. But it was doomed by the wave of immigration which is America's—and New England's—future. This change in the nature of the American population may prove to be hard on newspapers of conservative outlook. It wipes out many a familiar social landmark. Nevertheless, it is a sign of a historical process which is as important as anything that ever happened on Plymouth Rock or Bunker Hill.

How Desperate Is Britain?

EVERY POSSIBLE EFFORT is being made to persuade Americans that Britain is in such desperate straits that, without immediate American intervention, her defeat is almost sure. British spokesmen are not alone in encouraging this idea. Much of the interventionist press in this country is giving it currency. Even Mr. Roosevelt has begun to upbraid the nation for its slowness in realizing the seriousness of the situation. Taken in connection with the pessimistic prophecies of Colonel Lindbergh, all this alarmist talk has just about succeeded in convincing a large portion of the American public that poor old John Bull is a beaten fighter, staggering about the ring with glazing eyes and wobbling knees, unable to ward off the knockout blow that is surely coming unless another fighter jumps into the ring and takes over the brunt of the contest.

How much truth is there in this dismal picture? Or how much of it is propaganda designed to impel Uncle Sam to take that last fatal leap into the ring? Beyond all question, Britain's position is serious. Things are going badly on a number of fronts, and they may get worse before they begin to get better. But has Britain's plight become desperate? Hitler would like to make us believe so, but before we do there are at least two things that should be noted about the realities of the war situation.

First, it should be recognized that much now being printed about British losses and the progress of the war is primarily propaganda for the adoption of a naval convoy system by the United States. Convoys are generally regarded as the surest and swiftest way of involving this country in the "shooting war." Thus, the recent announcement by the United States embassy in London that an important shipment of war materials had been sunk at sea, while undoubtedly true, was almost certainly a part of the pressure for convoys. Otherwise, why was precedent broken and the secrecy which has shrouded trans-Atlantic shipments violated at this particular time? Of the same nature was the announcement, carried by all the press and radio services on the authority of a nameless congressman, that Germany had sunk 40 per cent of all American shipments to England. The Bundles for Britain organization reports that out of 73 shipments made so far, only two have been lost. The percentage of loss on carefully convoyed munitions has probably been not much higher. The President's statement—which he admitted to be unverified—that German forces had landed in Greenland is also to be read as propaganda in favor of the extension of American military activity to that part of the north Atlantic rather than as straight news.

There is a second thing, however, which can be inferred from the present aspect of the war. This is that the British government does not really regard its position as critical. Despite any gloomy reports which may be employed to hasten American intervention, the policies of the London cabinet do not indicate a belief that the empire is in desperate straits. No denial has been made, for example, of the charge made by officers of the National Maritime Union that 8,000,000 tons of British shipping are still engaged in competition for ordinary trade with American lines. If the British shipping problem had actually reached a desperate stage, is it conceivable that Mr. Churchill would allow such a diversion of tonnage to continue? Or could the situation described by Mr. Ernest Gordon in his letter printed in our correspondence department on April 23 be allowed to go on if Britain were in as lamentable need of our war materials as we are being told?

Even more striking evidence of the lack of apprehension on the part of the British government may be found in its refusal to make any important concessions to India. A recent supplement to *Asia* magazine has told of the potential "One Billion Allies" that are waiting to be enlisted in Britain's war effort in the Orient. The key to unlock this vast reserve of strength is India, with its 350,000,000 people, and India's support in the war can be obtained at any time when Great Britain is willing to make good the promises of genuine self-government made during the former war. In that war India sent 1,457,000 men to the front—more than all the British dominions combined. Despite the horribly mismanaged first Mesopotamian campaign, Indian troops continued to the end to lay down their lives without stint, in the African campaigns, under Allenby, and in France. Moreover, India is capable of producing war materials—weapons, cloth for uniforms, jute for sandbags, shoes, steel, food—in quantities sufficient to carry on the war almost everywhere outside the British isles.

Indian support of the war on a scale similar to that displayed during the First World War would put a new face on the present conflict. It could solve for Britain the problem of the Far East, of Singapore, of the Arabian peninsula, of the Suez. It could have solved the problem of Libya and made a long defense of Greece possible. Yet this support is apparently not wanted. At any rate, it is not sought on the only terms on which it can be obtained. Instead, Jawaharlal Nehru is sentenced to four years' rigorous imprisonment, and more than 15,000 na-

tionalist leaders have now been sent to join him in prison. All for the crime of maintaining that until the promises of self-government are made good this war, avowedly being fought for democracy, cannot be India's war.

Until the British government makes a determined move to tap the vast resources of India, the gravity of Britain's "desperate" condition must be substantially discounted. To believe otherwise would be to believe that Mr. Churchill and his government would rather see the British cause go down in defeat than to see the imperialistic order give place to self-government. And such a supposition is too monstrous to be entertained for a moment.

A Festival of the Family

MOTHERS' DAY presents annually an opportunity and an embarrassment. The opportunity is obvious, but the embarrassment is often painful. One of the most inescapable facts of human nature is the inadequacy of words for the expression of some of the deepest emotions. Great common enthusiasms, or experiences of joy or grief in which a whole community shares, can be fittingly celebrated. There are patterns of phraseology and procedure which furnish worthier mediums of expression for such emotional outpourings than any that can be extemporized by other than the most gifted minds; and if the torrent of emotion bursts the channel of conventional propriety, the spontaneity of the outbreak is a guarantee of its genuineness. But for those deep and intimate feelings that are nothing unless they are intensely personal, there are no public rituals, nor is it possible to improvise phrases commensurate with the meanings with which they must be freighted.

The difficulty does not derive from the too narrow limits of our individual rhetorical resources. It cannot be avoided—or can at most be only partially evaded and obscured—by quoting poetry from the most exalted sources. Song helps, but not enough. We can sing some things that we cannot say; but the lyric mood, in such a case, too easily degenerates into sentimentality. The difficulty is inherent in the contradiction of trying to express publicly what cannot be publicly expressed, and of attempting a concerted celebration of experiences and emotions which are essentially individual and which are directed toward an individual.

Mothers cannot be suitably honored as a category. One does not love and reverence one's own mother as a particular embodiment of the general quality of motherhood. Each is herself, unique, and the sentiment which she inspires in those who know her best and love her most is a unique event which cannot be uttered in chorus with the voices of others. One mother may be young, vigorous, an active participant in the life of a family and a community; one may be old, worn, near the end; one may be a memory. And beneath these real but incidental differences there is the deeper fact of unique personalities. The thought of these must be central when mothers are remembered, and these thoughts do not lend themselves to concerted utterance.

Yet if we can free ourselves from the embarrassment of being expected to shout from the housetops what should be whispered in the closet, and of putting into public words what might better be manifested in attitudes and acts, Mothers' Day also presents an occasion and a stimulus for some wholesome thought and expression which need not be divorced from emotion even though the emotion is not on the surface.

As a specific suggestion, we venture to propose that, instead of making the day an occasion for "glorifying motherhood," churches might profitably make it an occasion for laying emphasis upon the responsibilities of parenthood and for some needed teaching about the family. It is much more important that the quality of Christian parenthood—both motherhood and fatherhood—be improved than that indiscriminate adulation be given to parents of either sex or both. Furthermore, there is urgent need of more intelligent attention to the place of the family in the life of the church and of society at large, and to those internal relations within the family which fit it to be the unit group in a sound society.

A successful family is a cooperative enterprise which requires a sense of mutual responsibility among its members, as well as the acceptance of individual and joint responsibility toward the wider circle. Increase Mather wrote a little book entitled *The Duty of Parents to Pray for Their Children.* Many years later his son, Cotton Mather, reflecting that not even so competent a father as his own could guarantee the satisfactory piety of his offspring without their cooperation, wrote a book called, *The Duty of Children Whose Parents Have Prayed for Them.* In all the manifold activities and relationships which are possible within the family, there is material which can be wisely used to further the welfare and happiness of its members and to do that in such a way that individually and collectively they can be an asset to the church and to the community.

This result does not come by accident. The church has a responsibility for helping the family to develop its possibilities. Here are problems that the minister and the religious educator can set their teeth in. Here is substantial content for study, for exposition and for planned activity. And it need not be—must not be—a coldly academic study. The theme has emotional warmth. There is about it something to celebrate as well as something to investigate and expound.

Let Mothers' Day be the time for an institute of Christian domestic relations and for a Festival of the Family.

'I Sing the Sofa'

EDITOR THE CHRISTIAN CENTURY:

SIR: Being a little tired in mind after reading some modern poetry, I caught sight last week of two stout red-bound books with the word Cowper upon them. "That may be what I need," I said. And so it was.

I find much recent poetry exciting but difficult. I have to gird up the loins of my mind and cross into a strange land where in some way they speak a foreign tongue. I

feel as if I were translating all the time, but often on the third or fourth reading I discover to my relief that the meaning is not unfamiliar.

Some of my younger friends smile at my difficulties. They are born into this world and its images and assumptions are native to them. Above all they can read what is left out. But however that may be, I took down Cowper and read "The Task" and his other longer poem beginning fitly with the words, "I sing the sofa."

Have you read Cowper lately? I do not mean his letters, which are matchless in their own kind, nor his hymns, beautiful but sometimes too intimate for public worship, nor even John Gilpin, but the longer reflective, meandering, gentle musings. I commend him to you. When you have packed off the current number to bed, and are a little tired, start from the sofa and walk with Cowper awhile. There is much to reward the reader; many surprises too can be found.

There is in his poetry a mock-heroic touch which is altogether charming. The solemn dignity of the language in which he sings of trivial matters must not deceive us. He knew what he was doing when he wrote lines like these:

> When Winter soaks the fields and female feet,
> Too weak to struggle with tenacious clay
> Or ford the rivulets, are best at home.

Cowper smiled when he wrote these lines and meant his readers to smile at such exercises. So too when he expresses the wish that he may be exempted

> From pangs arthritic that infest the toe
> Of libertine excess.

You will see at once how the way proceeds from Sofa to Gout and thence to the Toe, and the moralist in Cowper who is never far away cannot keep from a hint at the reason which led many to the sofa. It was the eighteenth century, an age in which it is not surprising that many gentlemen had gout, but rather that any escaped!

Cowper loved the countryside, loved it as it should be loved, with a particular love. Trees were not trees in general, but each had its own charm:

> Each its hue peculiar; paler some
> And of a wannish gray; the willow such
> And poplar that with silver lines his leaf;
> And ash far stretching his umbrageous arms;
> Of deeper green the elm.

Nor is Flora forgotten:

> The spleen is seldom felt where Flora reigns.

Cowper shook his head sadly as he saw the cities growing and changing; he had the country-heart. Nonetheless his poetry has the indefinable wit which was thought to be the monopoly of the cultivated and genteel in the salons of the city. This very gentle observer missed very little as he looked upon his friends and acquaintances. No sincere and earnest preacher had reason to fear him—but the others! They live sketched by a master hand, for Cowper could make his characters live. Who does not know Dubius—

> With hesitation admirably slow
> He humbly hopes—presumes—it may be so.
> Knows what he knows as if he knew it not,
> What he remembers, seems to have forgot.

Yes, this poet has wit, verbal felicity, descriptive power, and if he did not forget to moralize I still think, being old-fashioned, that there is a place for the moral in literature.

Ever yours,
QUINTUS QUIZ.

VERSE

In Shakespeare's Stratford

(William Shakespeare, born April 1564)

IN this rare town, by Avon's quiet stream,
Great Shakespeare dwelt, and built, of fact and dream,
His deathless plays. Within these simple walls
He sat and mused, and lo! dark castle halls,
Proud palaces and gruesome caves were there
To tell their tales of lords and ladies fair,
Of clowns and shepherds; fairies swarmed about;
Dread armies thronged and put their kings to rout;
Portentous witches hovered at his side
With presage dire; fair maidens loved and died;
And mad philosophers held forth with him
In doughty argument; in battles grim
Brave men went down, while cruel lances gleamed—
Thus life passed by, as Shakespeare sat and dreamed.

THOMAS CURTIS CLARK.

Resurgam

WHEN these last integers defile
Along the lost, deserted mile,
And underneath the crumbling crown
Of stars the hills are shaken down,

When by the sun-baked road the wall
Topples, and age-parched kingdoms fall,
And from the shattered street the dust
Grins, and the crown succeeds to rust,

Then trumpets in a riven sky
Announce that death has come to die,
And seed long captive in the tomb
Bursts from the great primeval womb.

GEORGE EDWARD HOFFMAN.

Prayer

O THOU, who art the Silent Watcher of our days,
Whose light beyond the summit hills
Can stay the gathering darkness,
We turn to Thee that we may lift
Our eyes beyond the night
As dauntless men expectantly await the morning.

From vain despairing keep us free
And save us from complacency.
Give us the valiant faith to see
Beneath the winter's blast and desolation,
In gentle might of hidden growth,
The portent of Thy Silent Working.

BERNARD EUGENE MELAND.

The Inner Citadel of Democracy

By Charles Clayton Morrison

IN this convention,* you are considering the problem of education in relation to American defense. It is my purpose to raise and discuss the question of the *kind* of education which American democracy requires for its defense, not against an external foe, but against its most insidious internal peril. Our educational system was established by the fathers on the principle that a democratic form of government, resting upon the consent of the governed, can be maintained only if its citizenry are intelligent, informed and responsive to high ideals. Universal education provided by the democratic community itself was their answer to this fundamental need.

But education is a very flexible concept. What *kind* of education does democracy require? Prior to the establishment of our public school system in the 1830's largely through the work of Horace Mann, education in the American colonies, as in Europe, had been chiefly the function of the churches. Religion was held to be an indispensable and central element of culture, both individual and social. The responsibility of the church to provide the education was taken for granted, even where the schools were supported by public funds. This arrangement presented few difficulties in New England where the religious life of the community was fairly united in a single ecclesiastical order. But with the dispersion of religious sects through all the states of the new union, the task of total education presented difficulties which seemed to require the complete abandonment by the churches of any responsibility for general education. Protestantism therefore welcomed with some relief the shifting of the burden of general education from the church to the secular community or the state. The churches, however, did not intend to give up their responsibility to provide religious instruction. They believed that they could supplement the work of a secular public school with an effective religious instruction in the church and the home.

Church Education Failing

It is now becoming clear that this division of function between the public school and the churches has not been a success. The church has practically ceased to exercise any effective educational function at all. The Sunday school with its half-hour a week of religious instruction, by volunteer teachers, under conditions of slack discipline, is barely more than a gesture toward education. All efforts to introduce more adequate pedagogical methods have proved unfruitful, if for no other reasons than that the time limitation, the lack of discipline and the prohibitive cost reduced religious education to a level where it could not command the respect of pupils accustomed to the vastly superior methods, discipline and prestige of the public school.

The curve of religious literacy and of respect for religious values has thus been steadily downward for more than three-quarters of a century. This is true of the general community. But it is also true of the churches themselves. Today the membership of the churches is characterized by a profound ignorance of the Christian lore, and by a deplorable lack of intelligent convictions concerning Christian truth. Their attachment to the church is based on superficial sentiment, derived in large part from family memory, or on the sociabilities which the church offers, or on other peripheral trivialities, good enough in themselves, but not sufficient to provide the church with a spiritual power in the national life commensurate with its numbers and with the social responsibility which its gospel lays upon it. The simple fact is that the churches of modern Protestantism are running on the momentum of their fathers' faith—or their grandfathers' faith—rather than generating their own power by a great faith of their own.

Ascendant Secularism

American society is steadily becoming a secular-minded society. Our youth for three generations have received progressively less and less instruction and orientation in the values that constitute religious faith. In the public schools they receive none. In the Protestant churches what they receive is increasingly ineffective. Let me point you to the most sinister internal enemy of America. It is the spirit of secularism. This spirit will undermine American democracy more surely than any other alien force at work among us. And this spirit has been released among us by our failure to provide the kind of education which democracy needs. Our dualism in education has broken down. The division of function between public school and church school has proved to be an unnatural one. The public school is confessedly and deliberately secular. Our churches are educationally impotent, and their impotence, as I shall show presently, is irremediable under existing conditions. The result is that the spirit of secularism has increasingly taken possession of the national soul as the spirit of religious faith has progressively disappeared.

What I call the spirit of secularism will at first blush seem to you like a very vague and elusive thing. We all have a kind of awareness of its presence, and of its peril to our national character. But where is its hiding place, how can we get at it, with what instruments of attack are we to challenge it, and who is responsible for its being here? When I say that the spirit of secularism is the most threatening enemy of our national character, some will reply straight off that the Christian church has evidently not been doing its duty. And this is true, though only a part of the truth. To say that the national life is threatened from within by secularism is to admit that the religion of the churches is at a low level.

This admission I, for one, freely and candidly make.

*An address delivered before the Missouri State Teachers Association, at Kansas City.

You are perhaps not prepared to join me in making this admission. You have read each year of the growth of membership of nearly all the churches, and you have taken it for granted that the statistical growth of the churches indicates that religion is flourishing, and therefore that the spirit of secularism must be on the retreat. But this is not true. It is quite possible for the churches to be growing in membership, and at the same time to be growing weaker in spiritual vigor. It is quite possible that while the churches are getting stronger in numbers, the spirit of secularism is getting a stronger grip upon both the churches and the community. The power of religion in a society cannot be measured in terms of the increase in the church's membership; it can be measured only in relation to the corresponding increase or decrease of secularism.

The truth is that the spirit of secularism has been growing faster in this country than the spirit of religion. Moreover—and this is the really serious aspect of the matter—the spirit of secularism is not only growing fast outside the area of organized religion, but it is invading the church and thereby weakening the spiritual power of the church, despite the annual increment of the churches' membership. The church itself is in the way of becoming secularized. Its meaning to its own members is becoming increasingly superficial and casual. Perhaps this accounts in considerable degree for the gains registered in the statistical reports. Perhaps the churches are growing in membership just because they have given hostages to secularism and therefore attract people by something less than a genuine religious motivation.

Facing the Realities

At any rate, if you should inquire of our most intelligent and best informed churchmen, I believe they would be little short of unanimous in testifying that the modern church is losing its grip upon those verities of the Christian faith which sustain and nourish the deeply rooted convictions of the religious life. In compensation for this lack of profound Christian conviction, the churches resort to superficial sociabilities and trivialities to attract new members and to keep those they already have.

This sounds like a harsh indictment. I intend it to be not harsh, but realistic; and not an indictment at all, but an objective analysis of the situation. It would be much more congenial for me to take the optimistic line and to tell you that religion is going forward, if not by leaps and bounds, then by steady gains which promise in the long run to make this a Christian country. But at the risk of classifying myself in your minds as a pessimist (which I am not) I cannot indulge myself in the luxury of giving you a pep talk on the encouraging growth of religion in America. I believe the time has come for all men and women who have the future of our American democracy at heart and who believe that religion is the inner citadel for the defense of democracy, to face sternly and bravely the fact that in the conflict between secularism and religion in American culture secularism has been winning all along the line.

Why do I bring this situation to the attention of a body of educators? This, some of you may be saying, is a religious problem and it should properly be laid before a convention of churchmen, not before a convention of teachers. What business is it of the teaching profession to be concerned with religion? Religion is by law and by public policy ruled out of the curriculum of the public schools, and this all the way up from the elementary, through the secondary and the high school grades to the state colleges and universities. Religion, you say, does not come properly within the orbit of your interest as educators. It is the function of the churches. If religion is disintegrating before the impact of secularism, tell it to the churches and rally *them* to greater zeal and devotion against that secularism which is undermining the foundations of democracy.

Public Education and Religion

To those of you who react in this way to my attempt to enlist your interest as educators in the conflict between secularism and religion, I have two things to say in reply. First, I shall affirm that it is just as much the business of public education to teach religion as to teach any other subject in the present curriculum. And second, I shall affirm that the failure to include religion in the curriculum of public education has the effect of laying upon the churches a task which they are unable to perform. The development of these two affirmations constitutes the substance of what I have to say to you tonight.

First, then, let us take up my statement that it is just as truly the function of public education to teach religion as to teach any other subject in the present curriculum. What determines the subject matter of education? Certainly the child does not determine it. The curriculum is something offered to him, something into which his education inducts him. His capacities and aptitudes determine the techniques of education, but not the subject matter. The school is a method of introducing each new generation into the wisdom and the values which the community cherishes. Its function is to initiate the growing child at each stage of his growth into an increasing participation in the cultural values and the practical activities which make up the life of the community.

The Teacher's Responsibility

The teaching profession is the expert to which society commits this infinitely delicate and important business of orienting its children in the world of nature and humanity into which these children have been born. There are many other factors besides the school which influence this orientation. But the school is the comprehensive and systematic way by which society opens the doors of its culture and extends its welcome to each new generation.

The teaching profession therefore determines the subject matter of education. But it does this as an organ of society itself. The teaching profession is not autonomous. It does not construct a curriculum out of its own inner consciousness and impose it on the community's youth. In the last analysis, it derives the curriculum from the social community. It purports to make a curriculum which reflects the values and activities which the community holds significant. The school is thus a microcosm of the community. Its aim is the integration of our cul-

ture. Whatever the community holds to be significant in its own life tends strongly to find its way into the pattern in which the teaching profession organizes the curriculum of the school. This is the case with science, art, politics, civics, even business. These all are reflected in the pattern of the curriculum which is thus a replica in miniature of the common life.

A Neglected Social Interest

But there is one commanding social interest which the curriculum does not recognize. That interest is religion. For religion, American education has what might be called a blind spot. It does not know that there is such a thing as religion in American society. Of course I do not mean that educators and teachers as individuals do not know that religion exists. They are, as a rule, religious men and women. I am referring to the educational system and the teaching profession, not to the individual teachers. This system does nothing at all to orient the youth of the land in this major social interest. The schools impart no vital knowledge about religion upon the basis of which the churches could proceed in their task of cultivating the spirit of reverence toward God which is the heart of religious faith.

Suppose the proverbial visitor from Mars should descend upon this convention in some astronomic airplane. Suppose that as he mingled with us here he should ask us this question: Where shall I find the clue which will lead me to a quick understanding of the nature of American civilization? I believe you would be right in telling him to study the curriculum of our educational system. Here he would find in miniature the social values held dear by the American people. Such a visitor, having thoroughly examined the curriculum of our schools, would then return to his planetary home and report to a similar convention of Martian educators. He would tell them of our American interest in science, in government, in economics, in art, in business. But he would have to say that the American people were entirely uninterested in religion. They are a purely secular-minded people, he would have to say. They are training each successive generation of youth in knowledge and appreciation of innumerable values, but to religious values they are utterly indifferent. His conclusion would be that American civilization is an atheistic civilization.

Moving Toward Atheism

Now this Martian visitor's report would not be true as a statement of present fact. We are not yet an atheistic or a secularist society. But his report would be true as a statement of the trend in American society. Our society is unquestionably moving toward secularism, which is only another term for atheism, and the reason for this trend is found in the exclusion of religion from the educational system which purports to reflect the values cherished by society and to equip the youth of the land for participation in those values. I do not believe that anyone here will defend this exclusion of religion from public education on theoretical grounds. I can safely assume that you hold the modern social theory of education which regards it as a process continuous with the total experience of living and reflecting in its curriculum those interests by which the community itself lives.

I am bound therefore to lay on the doorstep of our educational system the prime responsibility for the decline of religion and the steady advance of secularism in American society. An educational system which purports to reflect the major interests of its society and which excludes religion is falling short of its own theory and falling short at a most vital point.

A Task Too Great for the Churches

So much for theory. You will probably agree that as a theoretical matter it is just as truly the function of a system of education, provided by the whole community, to provide a knowledge of religion as to provide knowledge on any other subject in the curriculum. But you will reply that there are practical difficulties in the way. How can the community provide in its educational system for the teaching of religion when the community itself is divided into so many religious sects, each one identifying true religion with its own sectarian interpretation? Is not the school compelled by this condition to exclude religion altogether? Is it not at least compelled to exclude it until the community reaches some degree of unity as to what shall be taught in the name of religion?

Such a reply is, of course, a pertinent one. You cannot teach religion in the public schools until the community lets you do it. And it will not let you do it until the community wakes up to the fact that the drift to secularism in American culture is the direct result of the secularistic education to which the teaching profession is restricted.

This brings me to the second affirmation I made a moment ago, namely, that the exclusion of religion from public education lays upon the churches a task which they are unable to perform.

(The second part of this address will appear in the next issue.)

Motherhood

THEY walk with surer step the paths of men
And choose with finer grace the common way;
They learn their patience from the harder day
And, oft defeated, rise in strength again.

Their eyes guard all the wisdom of the years,
Their lips cling to each unforgotten song;
Forgetting yesterday's unmeasured wrong,
They hope anon against tomorrow's fears.

Their hands still soothe the tortured, fevered brow,
Their hearts still pour the blood that builds the race,
And still before their radiant, wistful face
Earth's generations in deep reverence bow.

And men shall keep their faith that God is good
While Love still spends itself in Motherhood.

KARL M. CHWOROWSKY.

There Can Be No Unity

By Oswald Garrison Villard

IF THIS COUNTRY goes to war there will be less unity, in my judgment, and more opposition than in any previous American war venture. That this is the case is shown by every poll. More than that, it is demonstrated by the actions of the administration. Its members have been determined to put this country into the struggle abroad for some time and have taken step by step the road to war. They have held off from undertaking convoys only because they were aware that American public opinion did not stand behind them. That is why on April 25 Secretary Knox and Secretary Hull made their most determined effort to frighten the American people into approval of the convoy system and the President, while disagreeing with his cabinet members but favoring patrols, declared that American ships would be protected on all the seven seas. The administration will never achieve unity this way. The bulk of the American people are not going to be frightened into approval of the war policy.

To Gag Opposition

My old friend and former co-worker, David Lawrence, now editor of the *United States News,* tries to attribute the strikes on defense projects to the fact that "no unanimity of public opinion prevails on the urgency of production for defense." Until the American people think that we are really defending ourselves in aiding England, he says, it will be impossible to get labor and capital to pull together and "to persuade the people to put national defense first and their accustomed pursuits second." He does not want to choke off dissenters, but he wants the President to give another one of his fireside chats and in it to call upon every governor, every mayor, to create a national psychology "which would give fewer and fewer audiences to those who are attacking the nation's foreign policy."

But many, many others are for clapping on the gags now. The secretary of the navy and the President are doing it so far as our ships and our sailors and our marines are concerned. Those newspapers are attacked by the President which dared to print the news of the arrival of a British battleship in New York. An aviator is to have his license revoked for the crime of having flown over that battleship when it lay at anchor in New York, so that a photographer could take a picture of it. (Pictures of it appeared in many newspapers, and in *Life.)* Secretary Ickes, using the perfect Hitler technique of "smearing" all who dare to disagree with the administration, has dubbed all of us who are in opposition fellow travelers of the nazis. Of course he knows a great deal better, but this incident merely illustrates anew the determination on the part of the administration to beat down all opposition and to compel unity by force.

They will never achieve it. They may lock up the dissenters and fill concentration camps as they please. They may browbeat the masses into silence and they will undoubtedly make the daily press as subservient organs of the White House as the journals of their respective countries are of Hitler, Mussolini and Stalin. Still, they will not achieve unity. Outwardly it may appear so, just as outwardly in Berlin and in Rome there appears to be no opposition to the dictators. But men's minds and consciences simply cannot be enchained.

Force Cannot Change Minds

Men may be broken by incredible torture and by confinement itself, yet can anyone doubt that Hitler has not made a single sincere convert of the poor victims of his fiendishness in his concentration camps? Some may have recanted for the moment under duress, but wherever they go there is within them the reinforced knowledge that what Hitler stands for is the destruction of everything in life that free men hold dear, that makes for decency, for the dignity of the human being. After my last visit to Germany I came out convinced that 65 per cent of the German people were opposed to Hitler, and that has been confirmed to me by some remarkably interesting testimony from an American woman who has just returned after three years in Berlin.

So if Hitler has not been able to make the bulk of the German people think as he wishes them to think, it will not be possible for any power in America to change the 83 per cent majority against our going to war into a 100 per cent unity in favor of our joining in and warring against Germany and Japan. They may represent the dissenters as nazi sympathizers if they please; they will know that it is not true. The American people are overwhelmingly opposed to everything that Hitler, Mussolini, Stalin and the Japanese stand for. The dissenters are as devoted to American institutions as are their libelers. They are merely indulging in their constitutional rights to dissent and to oppose policies at least until those rights are abridged by the national law-making body. They are following a most sacred American tradition, one that is deeply embedded in our history. There has not been a single war in which there has not been dissent.

Opposition to Other Wars

In *Oliver Wiswell* we have had a striking new picture of the way in which the country was split during the Revolution. In the second war against England in 1812, some of the foremost men in the country, including the first chief justice of the United States, were absolutely opposed to America's going to war with Britain. Unity? There was no thought of it. Nor was there unity in the war with Mexico. Abraham Lincoln and the whole conscience of the north, the abolitionists, together with many of the clergy were entirely opposed to that American aggression and the theft of such great stretches of territory from the Mexicans (a regular Hitler deed) at the behest of the slave power.

In our war against Spain the anti-imperialists could not, it is true, stop our warring upon the innocent Filipinos,

whose sole offense against us was that they objected to our buying them and their islands from the Spaniards. Those of us who protested then were "smeared" as friends of Aguinaldo. We were told that our protests encouraged the Filipinos to resist our soldiers. Nonetheless, the McKinley administration did not dare to suppress the most outspoken press opponents of its policies, and in the end that anti-imperialist campaign checked for a generation our sudden plunge into imperialism.

In the last World War there were huge minorities in complete opposition to the war policy. Indeed, it is an open question whether, if a war referendum could have been held at that time, there would not have been a clear majority against our going into the war. There was every evidence in the middle west and in the south that that was the case. What was then done to smash all who refused to conform has been told and retold. It made life a hell for literally millions of American citizens of foreign birth, aside from the German-Americans; Norwegians, Swedes, Danes—all were subject to the tender mercies of mobs. And when it came to extracting Liberty loans it was a holiday for hoodlums who liked to point their revolvers to show their superiority and to pay off old grudges.

But it was never possible for Mr. Wilson to achieve unity. He sent Eugene Debs to Atlanta penitentiary for saying the very things as to the origins of the war which he himself after its conclusion gave as the reasons for its coming to pass, and up to the moment that he left office he refused to pardon Debs. That act of the President's alone made impossible the unity he sought to achieve. It strengthened in the heart of every friend and follower of Debs the belief that that war was unrighteous, that it must be unrighteous, else such abuse of authority, such violation of the right of conscience, such vindictive vengeance against a great and noble man could never have occurred.

That is what the mere approach of war does. It stirs men to anger and hate, to bitterness and rage, to profound acts of injustice and wrong. It makes men who have power eager like Mr. Ickes to use it upon those who dare to question their wisdom and the righteousness of their cause. They burn to crack down upon the other fellow. Swearing their allegiance to democracy they proceed to strike it down on the ground that this period in our history is the exception; that rights must be suspended, to be restored in the years to come when the victory has been won.

The Need for an Opposition

Can all this make for unity? On the contrary. It heals nothing; it only divides. It makes sores; it shakes the faith of multitudes in their country and its institutions. And they think those thoughts whether they can voice them or not. Why this intolerance should always be in the United States is not easy to explain because we have the Anglo-Saxon tradition. Right in the midst of the life-and-death struggle in which he and his government are engaged, Winston Churchill suggested in March that an official opposition be formed in the House of Commons. He urged that "a sufficient body of gentlemen constitute themselves an opposition" so that "they could be definitely recognized as such." There you have the real Anglo-Saxon tradition of fair play, the earnest desire to preserve democracy and parliamentary efficiency in wartime.

This action of Mr. Churchill's is the more remarkable because he, too, has appealed for unity both during and after the war. In Washington, on the other hand, so the private news services report, there is already a demand that unfavorable speeches made in the Congress, whether in the Senate or the House, be suppressed. That would, of course, be the highest treason to our American ideals. One's mind goes back to Abraham Lincoln's opposition to the war upon Mexico. He spoke out on the floor of the House and asked some rather uncomfortable questions of President Polk which the President never seemed to be able to answer. It is perfectly true that this led to Lincoln's being successfully "smeared" by the local Ickeses of his day, with the result that his career in Congress came to a prompt end. But that is less significant than the fact that he did stand up in Congress and say what he believed, and that in doing so he was exercising his democratic rights and helping to put brakes on the administration whose infamous war upon our southern neighbor Ulysses S. Grant called "one of the most unjust ever waged by a stronger against a weaker nation."

The Road to Dictatorship

As Daniel Webster put it in that admirable statement printed by The Christian Century recently: "There are men in all ages who mean to exercise power usefully; but they mean to exercise it. They mean to govern well; but they mean to govern. They promise to be kind masters; but they mean to master. They think there need be but little restraint upon themselves." That is the historic story, and not only is it the right but it is the duty of Americans who would preserve their liberties and their institutions to refuse to be silenced. Otherwise the tremendous powers now exercised by the President will be unchecked and uncontrolled. When that comes to pass Americans will ask why they must fight even so abhorrent a dictator as Hitler if they have a dictator themselves. I know well the argument that we had a dictator in 1917-18 and yet the republic was restored. Again I reply there is no comparison as to what was going on in the world in those years and what is happening today. There were no dictators then, and the world is full of them at this hour.

No, there will be no unity in America if we go to war. A profound sense of injustice will abide with a majority of Americans. They will feel that they have been tricked and betrayed, and they will continue to think it unless the President orders the removal from all libraries and all sources of information of the speeches and the promises that he made during the last campaign. Unity in the face of the wrong of war? Never. Ethics, religion and morality forbid it, as well as our history and our traditions. Sooner let us haul down the American flag and hoist the swastika. The minute such unity comes, democracy dies. For that unity will be compelled, regimented and forced by bayonets, so far as that is possible. A democracy setting out to conquer despots without an opposition? That is unthinkable. The very essence of liberty is the right of free men to protest at any and all times the acts of their rulers.

MAY SURVEY OF BOOKS

The Discipline of a Christian Man

THE CODE OF CHRIST: AN INTERPRETATION OF THE BEATITUDES. *By Gerald Heard. Harper & Brothers, $1.50.*

JESUS once called James a son of the thunderstorm and of the lightning, and one thinks of that phrase as one follows these striking and devastating addresses given in Allan Hunter's church. They have the flash of understanding, they hit the blindness and preoccupation of the natural man and the "bankruptcy" of society, and they shatter our goals in education in school and church. It is no ordinary reform of education that Heard wants. He is convinced that even if we did transform our educational forces so that they produced people who were temperate, accurate, prudent, vigilant, courageous, devoted, loyal, we would not have made a beginning. What he asks is a type of character which, knowing no fear or selfish desire, having no axes to grind, will reconcile the warring groups into which man has divided himself, and lift the race into a higher stage of evolution.

Our mistake, the place where we left the trail, is that we have considered adoration of God unnecessary and otiose, while only faith in the loving God will restore the unlimited sympathy and understanding which we need. Such a faith is as essential to education as vitamins to a child.

Heard despairs of any political answer possible to man at the present time. He puts his confidence in a desperate effort to attract, develop and train a school of people who may be able to bring a new spirit into the usages of mankind. Just as Thomas Arnold put into the great schools of Britain a new sense of social responsibility for the peoples of the empire, in protest against the exploiting which the imperialists had done, so Heard is ready now to train men to do unselfish and fearless service. Not to be "leaders"—presumably he despises the word—but to do thankless and dirty jobs without office or reward or recognition or security. Not to serve a nation or a race; on that road there can be only agony. He has no organized school, though he is a brilliant teacher. He has not even an organized discipleship of kindred minds. His work is still in the stage of broadcasting for people who see the light to come together. By implication he utterly rejects the maxim that bids us learn to do by doing; we but make confusion worse confounded if we act while undisciplined. Men must begin by getting rid of all desire except desire for the loving God.

Heard's larger books, *Sources of Civilization,* and *Pain, Sex and Time,* state his reasons: man is actually engaged in destroying his kind; his machines are about to starve him to extinction; his best attempts at social organization, for example land reform, go to smash because his mind-set is wrong, his education inadequate. This book is a training manual. The seven Beatitudes present, he says, a highly logical system of training, in three stages. The first is dynamic humbling, the cleansing of the battery cell that it may be linked to the dynamo. The second stage, marked by three Beatitudes, is proficiency in character: having dauntless compassion, retaming one's nature as one would teach a high-spirited horse, and achieving new reflexes; and here he warns us of the self-righteous who "from their coign of conscience look down to tell the men who do the world's work, delving, ditching and draining, that their hands should be cleaner." The third stage, reached only after months of stern self-discipline, if at all, is that of being a peace-maker, or from another angle, of being single-hearted, no longer the servant of God but his son. All this Heard develops out of his own experience as one who prays abundantly, out of his firm grasp of history and the biological sciences, and out of a brilliant mind. If his thesis is true, the future will be with the teaching group who become what they ought to be, with the church when it actually becomes the church.

As one reads, one wonders whether we must not accompany praying by joyful action, using Hocking's principle of alternation. And while, after St. Paul, we struggle with the tenth commandment and buffet our bodies, poor trembling mortals shivering at the foot of the steep, sharp, thorny mountain of purgation, we may be assured that to us a hand is outstretched, and on it are the prints of the nails.

GRAHAM HUNTER.

Anno Domini 29-33

THE CHRONOLOGY OF THE PUBLIC MINISTRY OF JESUS. *By George Ogg. The Macmillan Company, $3.50.*

THIS is an unusual book to appear in these troubled times. It is the work of a scholar who has labored long hours in the seclusion of his library untroubled by the clamorous voices of the passing world. A work of this type awakens the admiration if not the envy of every earnest student who yearns for the day when our disrupted civilization will calm itself once more and permit our intellectuals to bring forth things new and old from the sanctuary of pure learning. Perhaps at the present moment only a few readers will find the time to give to this volume the studious attention that it deserves, but everyone will want to place it on the shelf reserved for those more serious books to which he will return in soberer days to come.

The problem discussed is that of fixing the exact dates for the events in the public career of Jesus. Every attentive reader of the Gospels knows that Matthew, Mark and Luke mention only one Passover in connection with Jesus' activity, while John seems to imply three different Passovers during the period of Jesus' ministry. Also the first three Gospels locate Jesus' work in Galilee and bring him into Judea only at the close of his life, but in John both Judea and Galilee are the scenes of his labor throughout his career. These divergent traditions leave one in doubt about the exact chronological and geographical facts. What is the historical truth regarding these matters? This is the question that Dr. Ogg attempts to answer. His method is a minute examination and interpretation of every item of information contained not only in the Gospels themselves but in the whole range of Christian opinion from the most ancient times down to the present day. He spares no pains in making himself familiar with everything that has been said heretofore upon this subject. In this respect his book is a veritable encyclopedia of information.

The argument is so close-knit that its significance can be appreciated only by one who reads it in its entirety. No summary could do it justice. But one may note that it is motivated by purely historical and objective interests; there is nowhere any suggestion of an apologetic purpose. It will suffice to summarize the author's conclusions. These, briefly stated, are that Jesus was baptized in the year 29 and began his ministry in Judea. Afterwards he worked in Galilee during the year 31-32, as described in the first three Gospels.

The following year was spent in Judea and there he was crucified on the day before Passover in 33 A.D. Dr. Ogg is not dogmatic about his findings, but despite his modesty one cannot fail to be impressed with the thoroughness of his investigation and the sanity of his judgments.

SHIRLEY JACKSON CASE.

Vanished, or Changed?

THE PASSING OF THE SAINT. *By John M. Mecklin. University of Chicago Press, $2.00.*

THIS book is a fascinating study of the saint, "the characteristic moral and spiritual product of the Middle Ages." The trend of the discussion is indicated by the subtitle, "A Study of a Cultural Type." Professor Mecklin is concerned with facts only as a means of entering sympathetically into the life of the time. He has sought to discover why the saint sprang from the crude social soil of the feudal age, what were his actuating motives and what influences in the modern world brought about his decline.

The title of "saint" was restricted at first to the martyrs whose claim to sainthood was considered beyond question. With the cessation of bitter persecution, those who suffered for the faith through loss of property, imprisonment or exile were accorded special veneration. Later, dissatisfaction with a decadent society gave rise to "ascetics," of whom St. Simeon Stylites was an example. Finally, the term saint was extended to include those who had served the church in a distinguished fashion. One qualification, however, was common to all: the power to perform miracles. The recognition of a man as a saint had to wait until legends concerning his wonder-working power had grown up around his name. Thus the cult of the saints was born of popular piety on the level of folklore. "The saint as a cultural type is a product of the prejudices, wise or unwise, of the masses."

So an understanding of the saint must take into account the social setting in which he had his being. The author points out that three strands of influence in the fabric of medieval Christianity are highly important for the understanding of the role of the saint. One was the "Christianity of the second rank," largely an adaptation of the devotion to pagan savior-gods such as Dionysus, Attis and others. Another was the Pauline-Augustinian tradition. These two strands of folklore and theology were blended in a church with sacramentarian machinery for salvation, providing the world view of the medieval man. It was a dualism suffused by a naive supernaturalism. The saint lived in two worlds, the world of the senses and the world of the spirit. Vision and miracle were the vehicles by which he passed from one world to the other.

The supreme desire of the saint was salvation, which he conceived in terms of the inner utopia. The way to achieve this inner harmony with God was by constant contemplation of the divine perfection. This is a key to his behavior. The world of the senses and all that pertained to it was evil. The inner ideal could be achieved only by divorce from the affairs of the external order. Hence the world negation which was practiced by all the saints, though not all resorted to the solitude of the monastery. This type of piety had no theory of social regeneration. Which does not mean that the saints had no social significance. Men of the secular world looked to them for guidance to a higher life. They were "the center of spiritual inspiration, intellectual leadership" and, often against their will, of social and moral reform.

Several factors have conspired toward the decline of the saint in the modern world. Chief among these, and summing them up, is the fact that the social setting congenial to the saint type has disappeared. The triumph of the philosophy of scientific mastery over nature as the remedy for all human ills changed the intellectual climate. The rise of the middle class with its attendant democratic ideal created an atmosphere in which the saint of the medieval type did not thrive. The development of capitalistic economy was the final blow. "The deadliest enemy of the saint is the spirit of the market place." The saint is gone because the social setting which gave him meaning is gone.

The pattern of saintly piety discussed in this book is illustrated by biographical sketches of three of the greatest of the saints—Augustine, Bernard and Francis. They embody the prevailing ideas of the saints, depict those of their peculiarities which called out the uncritical adoration of the masses, and bring out their human traits. Like the rest of the book, these sketches are handled with insight and skill, making this a delightful volume to read.

JAMES DANIEL MARTIN.

Should America Enter the War?

UNITED WE STAND! DEFENSE OF THE WESTERN HEMISPHERE. *By Hanson W. Baldwin. Whittlesey House, $3.00.*

STRATEGY OF THE AMERICAS. *By Fleming MacLeish and Cushman Reynolds. Duell, Sloan & Pearce, $2.50.*

OF THESE TWO BOOKS that by Mr. Baldwin is the more important, largely because of the prestige with which he speaks as the military critic of the *New York Times.* MacLeish and Reynolds are simply a pair of young journalists who have made a hobby of military matters. But the relative authority of the authors of these books in the world of military affairs is of no great importance, since they say much the same thing.

Both books are primarily technical studies of the present state of the armed forces of the United States and of the plans for their future development. But on the basis of the facts thus brought to light, both reach the conclusion that, while we should aid England, we should stay out of the "shooting war," both in Europe and in Asia. MacLeish and Cushman base their conclusion on the fear that, if we do send our forces to fight overseas, they will be exposed to "defeat in detail"—to use the military jargon—and so will exhaust the defensive strength of the country. Baldwin thinks we should stay out of the shooting war mainly for two reasons: first, because we have no *vital* interests at stake, and second, because our people are not sufficiently united to fight to victory the bloody and exhausting war which it would turn out to be.

Both books agree as to what the present military policy of the United States should be. Baldwin puts it in his subtitle: we should prepare to defend the Western hemisphere against any possible attack. All three writers are sure that we could do that with comparative ease, although they are sternly critical of the administration for its slowness in obtaining the projected Pernambuco base. While all three provide a complete antidote for the sort of scaremongering former Ambassador Bullitt indulged in in a recent issue of *Life,* and which is being revived by many of the groups that are trying to hasten our entrance into the war, Mr. Baldwin shows grave dissatisfaction with the national rearmament program as it has so far been conducted. It is fair to say, I believe, that the picture which he draws is of a confused, planless spending of multiplied billions, with no more reason behind much of the spending than that the various branches of the army, navy and air force know that now is the time to make

hay while the public is in no mood to deny them anything. This program to date he sums up as "piecemeal, inchoate and uncoordinated, an obvious expression of alarm rather than an example of planning. As such it was not only unseemly and faintly hysterical but dangerous to the future of our defense program." He is even less complimentary of conscription as we are practicing it. This, remember, from the leading military critic in the nation.

Although he is primarily a military man, Mr. Baldwin seems more politically minded than the authors of the other book. Thus, while he considers the lack of popular enthusiasm for war a basic reason for staying out, he also sees a reason in our unreadiness to unite with Great Britain after the war to police the world. Only by such a post-war union, he argues, could the sacrifices of American belligerence be justified. But anything like the Streit plan is, he holds, "centuries ahead of its time." Thus to unite with Britain "would entail sacrifices—probable lowering of the standards of living in the United States, complete severance of our bonds of isolation, the forming of definite and complete alliances, and maintenance of a considerable navy and air force and a smaller but highly trained army to patrol the world. If we enter the war this is how we should enter the peace—but the American people *would not do it* [Mr. Baldwin's italics]; they are not prepared for any such break from environment and tradition. This is the fundamental, final and seemingly insurmountable obstacle to the hope of permanent accomplishment by entry into the war abroad."

I hardly need to add that both these books seem important to me, the Baldwin book in particular. But I will be surprised to find it favorably reviewed in any paper that is supporting the work of the Bishop Hobson committee.

PAUL HUTCHINSON.

Schilpp on Scudder on Tennant

TENNANT'S PHILOSOPHICAL THEOLOGY. *By Delton Lewis Scudder. Yale University Press, $3.00.*

THE WORK of F. R. Tennant is probably neither as well known nor as well understood as its nature warrants. It is a systematic attempt to establish theology by philosophical argument. Tennant's early background was scientific and he came to philosophy and theology by way of the sciences. He was vastly influenced by Ward, he studied logic under Johnson, and he came under the teaching of such men as McTaggart, Russell, Hobson, Barnes and Broad. His *Philosophical Theology* was, to some extent at least, motivated by an attempt to make explicit to such a group of men his religious and theological convictions. Hence "it is not strange that his *Philosophical Theology* should receive a more cordial reception from his agnostic friends than from the theologians."

Mr. Scudder's work is a scholarly and patient exposition, evaluation and criticism of Tennant's great book. As a doctoral dissertation at Yale University it shows the careful attention to an adequate representation and exposition of Tennant's position which one would expect. The manuscript was read by Tennant, and the exposition of his position as given by Mr. Scudder can be accepted as accurate and authentic. The "General Exposition" includes 87 pages. It is clearly outlined and, while necessarily much condensed, makes Tennant's position clear and intelligible.

The major problem for Tennant arises from his conviction that "spiritual efficacy is not by itself a criterion of truth in religious belief; by itself it cannot verify the actuality of its supposed actual divine source or cause." The weakness of much of modern theology, Tennant feels, is due to the confusion between subjective certitude (which makes the idea of God correspond with the actuality of God) and the objective grounds for such correspondence. His general position is that religious belief can be established only by philosophical argument. The data of religious experience cannot be admitted into the argument. The inferences from religious experience are not validated. The same method of validation must be used in religion which is used elsewhere.

Science comes first, and religion arises from the facts of science, but goes beyond these. There are features of the real world which call for cosmic explanation. These features give rise to a "wider teleology" which calls for a type of explanation that is other than the statement of functional dependence to which scientific explanation is limited. It is upon this that Tennant erects his theology.

In criticism of Tennant's position Mr. Scudder argues that we cannot come to an awareness of God on the basis of analogical inference. "Non-inferential, non-analogical contact with God is first essential to an initial awareness of God. If this is present then a foundation is given for constructing thought-representations of what is there. Without this, the inferences are unsupported." Religious experience is a unique form of experience in which one has direct awareness of God. It then becomes the task of philosophy "to validate the conviction that the God of religious experience is the God of the universe" and not merely to validate religious belief. In this position Mr. Scudder allies himself in general with the "religious realists."

Mr. Scudder evidences, in his epistemological position, the strong influence of D. C. Macintosh. He says that " 'immediate experience' or 'intuition' of other selves and God is fundamentally necessary, and prior to any 'mediate analogical inferences' from sense-experience and introspection . . . we have 'immediate experience' of other selves and God. . . ." Also, in the final section of the book, in which he is reviewing the epistemological issue with reference to Santayana, he says: "Knowledge of the real world is always impure and colored by the dark glasses of the embodied mind, but no matter how colored the vision of the real world may be, the real world is still seen through the glasses darkly."

Mr. Scudder states that the arguments from either nature or value are not adequate within themselves, but can be validated only by reference to religious experience which is confirmed within its own sphere. Religious experience, the moral argument and the teleological interpretation of the physical world are interdependent; but religious experience has the primary place. Mr. Scudder would accept Tennant's "wider teleology" with but slight modification; but he would insist that it can stand only by reference to religious experience. His theory of moral value also he would ground in religious experience, feeling that otherwise it does not provide for the real character of obligation nor for objective standards. He admits that it is possible that these values "may have reality apart from any ultimate ground, but the religious experience of men who catch intimations of the divine presence in conjunction with the experience of obligatory moral values offers a basis for making the rational inference that objective standards are grounded in the nature of God."

Scudder's own position is based upon a particular type of epistemology which is by no means universally accepted. This supports his arguments for religious experience as a form of experience valid within its own right. Insofar as his criticism is based upon his own position it seems doubtful that he has presented a wholly convincing case against

Tennant. But, at least, he brings clearly into view the underlying differences between his type of position and that of Tennant. Even though the general position from the background of which Scudder makes his criticism may not, therefore, be acceptable, this book should not be overlooked by anyone interested in contemporary theology.

PAUL ARTHUR SCHILPP.

Lament for Our Day

WHAT I BELIEVE. *By Sholem Asch. G. P. Putnam's Sons, $2.00.*

THIS reviewer approached the reading of Sholem Asch's statement of his personal faith with some trepidation. He remembered so well the "almost persuaded" tone of *The Nazarene* as well as the loneliness that necessarily overcame any Christian reader of it. This book, however, makes up in some measure for that loneliness.

What I Believe is a prolonged lament for the collapse of all truly fine values in our day. It is only occasionally that Asch gives even the slightest intimation of the vitriolic attitude that the Jews might develop against their gentile neighbors. Most of the time he merely tells of the quiet mourning of a people who recognize their sad lot and are able only to moan for days gone by and hope for better days ahead. Every sensitive person who reads this book will weep, not only for the Jews but for himself and for his children.

The book begins like a drama. In his own way the author duplicates the primitive story of Genesis. Animals come out of the slime which covers the earth; then come the primates, and finally man, who dares to look into the face of the heavens. The next step is man's recognition of the "Something" in the universe. "Name it whatever we like, 'Potentiality' or 'Substance,' 'Logos,' 'Will' or even 'Vitalin'; but if it must be taken into the reckoning—since we are not able to get around it—we might as well stick to 'God.'" This skeptical theism, so unlike Old Testament Judaism, is disappointing. Asch however hastily asserts that it is just the beginning. Beyond philosophy lies religion, and there the belief in the "Something" really takes shape. Religion gives solace; God cares for the suffering of all his children. And beyond religion lies faith, which recognizes the sovereignty and authority of God. The man of faith realizes that he belongs to God. The Greeks knew a God through whom beauty could be supremely recognized, but Jehovah-God made the world and saw that it was good!

But man lost his faith. Our age is the tragic age which began on January 7, 1610, with Galileo's discovery of the satellites of Jupiter, confirming the Copernican hypothesis. This was the beginning of the atheistic period. It brought freedom for all men but faithlessness was a component part of this freedom. Freedom made possible Fichte and Hegel who opened the way to the superman of Nietzsche and Spengler, and so to Hitlerism. Freedom without a real faith and a structure on which to hang morality became libertinism, and libertinism in time threw off the bonds of its own inherent anarchy to become the worst tyranny man has yet known.

A great day of atonement is called for. With due penance made for faithlessness and apostasy, men must now pause in the "twilight" of this day to scan the horizon for a better order. Our liberalism has become arteriosclerotic, strangling all the values which are most important to our existence. We face a struggle with the devil, armed to the teeth, against man who has no God. From this godlessness we must waken.

It is to America that Asch looks for a solution of the world's ills. "It is America which has been saved from the worst terrors of the night, which has not been corrupted with the cynicism which has been the undoing of Europe; it is America, young and powerful, blossoming in the virginity of faith, which must become the leading spirit among the nations . . . the land which has taken me in, among so many other homeless ones, as a child of her own, which I would like to see as a light to the gentiles, leading the world back out of the night into the authority of the one and only God."

Here is another Moses for a suffering people. Here is another Isaiah calling for repentance. Here is a latter-day Jewish saint who knows the contribution of Judaism and would have this contribution meaningful in our day. Because of the book's beauty of expression and its prayerful spirit many will take its message to heart.

A. H. BEHRENBERG.

Herzl Was Zionism

THEODORE HERZL: A BIOGRAPHY. *By Alex Bein. Jewish Publication Society of America, Philadelphia, $3.00.*

ON DECEMBER 19, 1894, a French court convened to try Alfred Dreyfus. One of the many observers of the trial was a young journalist representing the *Neue Freie Presse* of Vienna. He was a man of striking physical beauty: tall, aristocratic in bearing, manner and speech, with deep, penetrating eyes suggesting infinite sorrow, the profile of a Greek god and a Jewish beard. He was Theodore Herzl, who had been following French affairs closely for his paper and who was haunted by a treacherous anti-Semitism, rising all about him like a black wave.

Herzl watched the formal, accurate, legalistically punctilious crucifixion of an innocent man. He mixed with the crowds and heard the talk. He watched the condemned man degraded in full pageantry of military procedure. He heard Dreyfus shriek, "I am being persecuted because I am a Jew." In the heavy heart of Theodore Herzl something awoke. Now he felt that he had to discover himself as a Jew. He was in the grip of a moral compulsion to be a Jew.

The conviction possessed Herzl that there was no hope for the Jews on the Continent. Anti-Semitism had dogged him from childhood and made his school life bitter. It hit him even harder in the university. He had little to do with Jews. His ambition was to write plays, novels; his tastes were those of a cultivated, sophisticated European. At one time he thought anti-Semitism to be a social problem—not nationalist, not religious—and seriously entertained the notion of mass conversion of Jews to the dominant religion. He himself would lead the procession to the cathedral! But as the years advanced he began to see anti-Semitism in a new light. The Dreyfus trial completely converted him to the idea that it could be solved only in a political manner.

The Jew is an alien on the Continent, he became convinced. In the eyes of Europeans he is a pariah and nothing will change their attitude. There is only one thing to do—gather Israel together and move into a land of their own, set up a Jewish state. This he embodied in his *Judenstaat*. "Throughout the two thousand years of our dispersion we have lacked unified political leadership. I consider this our greatest misfortune," he noted in the memoranda which became his *Judenstaat*. Where was this *Judenstaat* to be founded? Herzl rejected Palestine. He thought it childish to seek to regain the fatherland of two thousand years ago.

The book before us tells the amazing story of this man who, literally, was a man possessed. Like Jeremiah, he felt

a fire in his bones. Singlehanded, in the face of indifference in most quarters and violent opposition in the places of the mighty, he started his enormous work. He was forever on the road between Vienna and London, Constantinople, Berlin, Basle, St. Petersberg. He secured interviews with the sultan and the kaiser. Repeatedly he knocked on the doors of the Rothschilds—always in vain.

He discovered his fellow Jews. He discovered Palestine and the place it held in the dreams of his people. In nine years he so aroused the Jewish masses that his ideas swept the Jewish world with messianic frenzy. He organized a political party to give scattered Israel a political arm. He organized a bank. He founded a journal of propaganda. He wrote novels, plays, innumerable articles, rousing, waking, exhorting Israel to lift itself from the valley of weeping and return to its own Promised Land. He died at the age of forty-four, literally consumed on the altar which he himself had reared.

All the movements that touched Jewish life in the past century or two are echoed in this book. The reader's sympathies will not always be with Herzl, however fascinated he may be with the man's tremendous capacity for work and self-sacrifice.

Alex Bein's biography, originally published in German in Vienna, is scholarly and well documented, but written in a highly readable style. Mr. Bein shows us the man through his labors and accomplishments. The book is a good history of the Zionist movement.

BERYL D. COHON.

The Eternal Feminine

WOMEN OF THE BIBLE. *By H. V. Morton. Dodd, Mead & Company, $2.00.*

A LONDONER who has understood his own people well, if we may judge from the reception accorded his several books about them, finds the inhabitants of the Near East, among whom he has traveled much, just as interesting. Perhaps the Arabs change less than the English. The fact makes the characters of the Bible the more lifelike today. Looking at a Palestinian maiden, "noting the fine poise of her head, so soon to be lowered beneath the yoke of motherhood, noting the pure-bred Bedouin hands and the narrow brown feet, so like the fine narrow feet of Egyptian statues," he felt he might be looking at Ruth, Rachel or Rebekah. "I thought," he writes, "that I would like to try and sketch a gallery of portraits that includes such magnificent contrasts as Ruth and Jezebel, Abigail and Delilah, Salome and Mary Magdalene."

Suiting the action to the impulse, Morton has done the women of the Bible—twenty-three of them, beginning with Eve (who, being the most neglected woman of the race in the opinion of Robert Quillen, deserves the monument which he has erected to her in his front yard) and ending with Mary Magdalene. He sees them all as living—even modern—women. He admits that stressing their common humanity and modernness to this degree was not considered proper in the last century. Though they are enshrined imperishably in biblical myths and allegories, they are in his judgment still recognizable in our homes and society today. We know Mary and Martha, we are acquainted with the "devoted, firm-minded" Sarah, the "fierce and doting" Rebekah, the "well favored" Rachel who afterwards turns "envious and petulant." We are aware of the Delilah who troubles the police and the wife of Potiphar who engages the newspapers.

Success in painting these women true to life must be allowed a just meed of praise. Not the least merit is in limning each against the land and its customs while at the same time showing her at-homeness in all times and places. But after all, we have only sketches, biological studies, rather than any extended analyses or any impressive moral and spiritual lessons. The preaching values are not there. One longs for good old Alexander Whyte, Macintosh Mackay, Alexander Maclaren or others of the penetrating worthies of another day who drew from these characters a power to influence life. Yet it might be good if on the same shelf with their cherished volumes we would put this more realistic book. Nor can anyone deny that it is delightful reading.

JOSEPH MARTIN DAWSON.

Poet and Pamphleteer

MILTON IN THE PURITAN REVOLUTION. *By Don M. Wolfe. Thomas Nelson & Sons, $4.00.*

PARADISE LOST, AN ACCOUNT OF ITS GROWTH AND MAJOR ORIGINS. *By Grant McColley. Packard & Company, Chicago, $2.50.*

OF THESE two works, the first deals with Milton's part in the religious and political movements of his time; the second, as its subtitle indicates, with the literary influences which made themselves felt in the production of his greatest work. Mr. Wolfe presents Milton as a left-wing radical who challenged the traditions of both church and state, even the Puritan traditions, and an ardent humanitarian whose impulse derived from his own "rebellious individualism," his personal searching of Scripture, and his acceptance of the Renaissance heritage of humanist learning oriented toward pagan and classical antiquity. Mr. McColley shows him giving perfected form, in his great religious epic, to a body of material and a series of literary patterns which had already passed through a long development.

Wolfe's scholarly piece of research into Milton's place in the Puritan revolution is a worthy and valuable addition to the number of recent works—such as those of Haller, Knappen, Jordan, Walten, and Miller and Johnson—which have been progressively dispelling the ignorance and prejudice that had too long clouded the reputation of Puritanism. While Milton's attitudes, especially as exhibited in his many pamphlets, furnish the main thread of the treatment, it becomes, when all the collateral and related materials have been given their place and the relations of the pamphleteer-poet to his contemporaries have been exhibited, a fairly comprehensive survey of the religious history of the two troubled decades that ended with the restoration of the Stuarts in 1660.

Puritanism was, of course, a very complex movement. It can be most simply analyzed by recognizing two basic types: Calvinistic Presbyterianism, and the various sects which revolted against that no less than against the things it had revolted against. Burning issues were: the form of church organization (presbyterial or independent), relation of the church to civil government, and toleration. Many other issues arose upon which independent radicals differed from one another. Beginning as an adherent of episcopacy, Milton moved steadily toward the left wing, almost (but not quite) to its extremity. He entered the fray in 1641 with a fervid appeal for a continuance of the work of the Reformation which had been prematurely checked in the preceding century. Absolute monarchy and a subservient prelacy had already been linked in a defense of Charles and high-church episcopacy against Parliament and the Presby-

terians. Milton adhered to the latter cause. But within two years, tensions and clashes between Presbyterians and Independents had developed. Milton harshly criticized the Presbyterian policy of curbing the dissentient sects in his *Areopagitica* (not "*Aero*pagitica," p. 59). But he was not an Independent either, except in his advocacy of each church's independence of other churches and of the civil magistrates. To the Independents he was a heretic in his views on the Trinity, divorce, polygamy ("sanctioned by Scripture"), Sabbath observance ("not sanctioned by Scripture"), soul-sleeping, adult baptism, and the repudiation of a professional ministry.

Disestablishment and tolerance can be considered the two chief objects for which he pamphleteered. On the former, says Mr. Wolfe, Milton was far ahead of the British mind even today—which is probably true, but there is a considerable body of such sentiment even in the established church. In his own time only a fanatical fringe of the English people agreed with him. Even the Levelers agreed with Cromwell in permitting a state church, "so it be not compulsive." As to tolerance, Milton drew the line at tolerating Roman Catholicism. That he viewed as a form of government rather than of religion; or if a religion, then a form of idolatry. Overton, Roger Williams and George Fox made no such odious distinction. The author says that Locke also was more tolerant than Milton, but this may be doubted. Locke would explicitly exclude Catholics from toleration because they would use it only to become strong enough to persecute all others.

Limits of space prevent more than a bare mention of Mr. Wolfe's admirable discussion of the struggle for civil liberty, Milton's part in it, and his adjustment to conditions following the Restoration. Ample notes and bibliographies and the text of nearly 100 pages of Puritan pamphlets increase the value of the work for students.

Of Professor McColley's study there remains only room to say that he has diligently combed the literature of twenty centuries and half a dozen languages for sources and analogues, not only unearthing an immense amount of quaint and curious lore but organizing it into a systematic presentation of a continuous literary tradition concerning the fall of man. Lives of Lucifer, it appears, have been almost as numerous as lives of Napoleon or of John Wesley. The lover of Milton will find this work an invaluable companion to *Paradise Lost*.

W. E. Garrison.

China Through Young Eyes

Dawn Watch in China. *By Joy Homer. Houghton Mifflin Company, $3.00.*

YOU REALIZE sharply as you read this story that one of the most thrilling adventures in history is the ministry of mercy in today's China. Through the keen eyes of an observant and sensitive young American woman you witness the daily drama of the struggle against death and chaos on one of the world's most turbulent frontiers. Miss Homer is, although she never mentions the fact, the daughter of one of America's great opera singers. She went to China as the reporter for the combined church relief agencies. During the year she was there she roughed her way in boots and khaki through all but two of the eighteen provinces of China, traveling by all sorts of conveyances and by none. She was floored by malaria and scarlet fever, lost forty pounds, was often under aerial bombardment, was shot at by rifles and machine guns. An indomitable cheerfulness and friendliness carried her through hardships which might well have proved too much for even an "old China hand."

Much of her time was spent with missionaries and her swift-flowing narrative glows with appreciative surprise at their competent humanity. Not once, however, does she attempt to dramatize one of them. Even the crusty but capable Dr. Robert Brown, the "Skipper" of the story, is allowed to take his significant place in the wide-ranging organization of medical service in China through his own actions and not through laudation. The author's love for humble people, which had been disciplined and mellowed in American and British slums before she went to China, gave her a quick entree into the hearts of the humorous and kindly Chinese people. While the political conclusions of the book were overshadowed by events which occurred while it was on the presses, they constitute only an incidental part of this moving and revealing document. The story stands on its own feet as a well written, warmly personal account by a young writer who spent a year traveling in China during changes which only the young have the daring or the faith to understand.

Harold E. Fey.

Unending Quest

In This Our Life. *By Ellen Glasgow. Harcourt, Brace & Company, $2.50.*

MISS GLASGOW'S novel probes deeply into modern life and finds little that is encouraging. The eternal human search for happiness is frustrated by the inability of the individual to free himself from the maze of illusion and the biological urge and act like a rational being. He is endlessly pursuing an ever fleeting object of desire. Freedom floats enticingly ahead, always in sight but just out of reach. For Miss Glasgow's characters are eleutheromaniacs, neither freeborn nor able to pay the great price of freedom.

With tolerant, kindly irony the novelist contemplates the scene and portrays the struggle with realistic insight. Her style skillfully conceals its painstaking artistry. Ellen Glasgow belongs to the best tradition of nineteenth century realism, and the honors that are now being bestowed upon her finally bear witness to the fact. She possesses that quality which the French call *sagesse,* plus a belief that "man has all that nature has, and more"; but she realizes that all too often the "more" fails to release itself from the web of the senses, and therein lies tragedy.

In This Our Life continues the series of Queensborough novels and brings us to the present day. The plot centers around Asa Timberlake and his family, and the analysis of the strains and tensions of family life is devastating. The generations have little understanding of one another or of themselves; the different members feel fettered and oppressed. Their search for freedom is unavailing because of their impotence to arrive at a clear comprehension of where they are or whither they want to go. The weaker seem to be living like parasites on the stronger, and the stronger through their very strength seem inevitably crushed because they resist. Miss Glasgow resents the injustice of this; she develops with an irony that verges on bitterness the quandary of the idealist caught in the flux of instincts and impulses, and feeling in despair that "there must be something to lean back upon if it's only a principle," some element of stability, despite the experience "that the shape of things returns again and again in the same pattern."

This volume is a shining example of first-rate fiction. It combines the work of the philosopher, the scientific observer and the artist. It reflects the flow of some of the main cur-

rents of modern thought, embodied understandingly in the depiction of the characters and presented with discriminating power and taste. It contributes to our knowledge and appreciation of life.

LEE E. CANNON.

Books in Brief

TAMERLANE AND OTHER POEMS. *By Edgar Allan Poe. Reproduced in facsimile from the edition of 1827 with an Introduction by Thomas Ollive Mabbott. Columbia University Press, $1.80.*

This is No. 51 in the series of rare books reproduced in photographic facsimile under the sponsorship of the Facsimile Text Society. *Tamerlane* "by a Bostonian" was Poe's first published volume, if a pamphlet of 42 small pages (including covers) can be called a volume. The author was nineteen when it appeared, and he says in his preface that most of its contents—the title poem and nine "Fugitive Pieces"—were written before he had completed his fourteenth year, but this is probably not true. This thin pamphlet is of extreme importance in the study of Poe's life and work. It seemed to have vanished from the earth, but in 1876 a copy which the British Museum had acquired with a consignment of other old books from Boston in 1860 at a shilling apiece (and paid for in 1867) was identified as Poe's lost opus No. 1. A second copy, the original from which the present facsimile was made, now in the Huntington Library, was picked up in Boston about 1885 for 15 cents. Nine other copies have been found. Collectors have paid up to $11,500 apiece for them at public auction, and up to $31,000 at private sale. Mr. Mabbott's 60-page Introduction explores minutely the influences, Byronic and other, that are to be found in these poems and their relation to both the known and the problematical episodes in Poe's life. The book is indispensable to students of Poe. In a piece of editing so scholarly and meticulous, it must have been only to puzzle the reviewers that two errors were allowed to creep into the list of errata in the original publication (p. xliv), that two typographical errors in the original (pp. 25 and 38) were left unnoticed, and that at eleven separate places in the Introduction a reference to a particular passage in the original locates it on a page other than the one on which it is actually to be found.

DO THESE BONES LIVE. *By Edward Dahlberg. Harcourt, Brace & Company, $3.00.*

The "bones," one gathers, are those of American literature, and the answer—if the title without a question-mark is to be taken as a question—is mostly in the negative. Ours has been a bread-and-butter culture (Thoreau's idea); it is mob-minded rather than validly socialized, and in any case the supreme stupidity is that which "demands the mutilation of the individual, his desires, will, reason, body and heart, for the sake of the social organism" (for particulars, see Randolph Bourne, the neglected anti-war prophet of the First World War years); the blight of Puritan repression is upon the whole American tradition, even to the corruption of those who have rebelled against it, like Melville, Whitman and Emily Dickinson; and the only way to escape the curse of the Jehovah-complex and all the modern cults of superstition and violence that have arisen to take its place is to sweep out all the gods, both old and new, Judeo-Christian and Marxian, including "the greatest superstition—that any gods are superior to man, and that any superman is ever Man enough to know that he is not god." This is as near as one can come to a summary of a book whose author values rhetorical coruscation more than intelligibility. He speaks with *ex cathedra* dogmatism, casts down the mighty from their seats like a self-appointed angel of judgment, and ranges the field of literature—Shakespeare, Poe, Dostoievski, Tolstoy, Whitman and a dozen others—with confident judgments which presuppose the utmost intimacy with their works. Then, in an evil moment, he quotes "Rosalind, in '*Much Ado About Nothing*'"! After that, one is not surprised that he expresses his hatred of Puritanism in terms which indicate that he knows little about it. Someone ought to break the secret to a really brilliant writer like Mr. Dahlberg that witchcraft was not invented at Salem.

SS. PETER AND PAUL IN ROME, AN ARCHAEOLOGICAL RHAPSODY. *By Walter Lowrie. Oxford University Press, $2.00.*

Dr. Lowrie, who spent two years in Rome as a student of archaeology and twenty-three years as rector of the American Church, returned for a winter in Rome after nine years at home. During that winter he wrote this charming and informing book "about St. Peter and St. Paul *and me.*" The wide recognition he has gained as biographer and translator of Kierkegaard should not obscure his extraordinary competence to write about the intricacies of Roman archaeology. If the reader wonders that a little book of 160 pages can profitably discuss a topic to which so many imposing tomes have been devoted, he will wonder the more on finding that half of this book is given to personal reminiscences. Both parts are interesting and rewarding. It is a book of many digressions, some of which express opinions in which the present reviewer would not concur, such, for example, as the curious idea that, while the Methodists try to control legislation by a lobby in Washington, the Roman Catholic Church never attempts to influence governmental action in the United States. But that is merely an aside. The archaeological discussion centers on the relatively recent excavations (since 1915) under the Church of St. Sebastian on the Appian Way and the discovery of evidence, including many *graffiti* (scrawled inscriptions), which some have taken as proof that the apostles were buried there. Actually they prove only that at some unknown date it was believed that they were buried there. The evidence from recent discoveries is negligible. Yet Dr. Lowrie is convinced that the two apostles were buried in the catacombs. "If the apostles were actually hidden there, the failure to find their empty graves only shows how well they were hidden." (Erratum: "Propaganda Fidae," p. 36.)

THE POEMS OF SIR JOHN DAVIES, REPRODUCED IN FACSIMILE FROM THE FIRST EDITIONS IN THE HENRY S. HUNTINGTON LIBRARY. *With an Introduction and Notes by Clare Howard. Columbia University Press, $3.00.*

Histories of English literature generally devote a footnote, or at most a paragraph, to Sir John Davies. In the light of this volume one is not disposed to quarrel with the estimate thus implied. His was a distinctly minor voice in the great chorus of Elizabethan song. His vein had run out by the time he was thirty—in 1599, when he published his major work, "Nosce Teipsum," a treatise in quatrains on immortality which won him the attorney generalship of Ireland under James I. Elizabeth also admired it, though she was perhaps more impressed by the ingenious flattery of the acrostic "Hymns to Astraea." Both these works, together with the curious and equally arid "Orchestra, or Poem of Dauncing," have a certain interest as reflecting Elizabethan ideology, especially its so-called Platonism. The satiric sonnets and epigrams have a more direct appeal, but Davies'

wit employed the bludgeon rather than the rapier. Granting the value for specialists of this edition of his work, the amateur lover of literature is inclined to think it just as well that Davíes put an end to his attempts at poetry before his life was half over.

THE CROWTHERS OF BANKDAM. *By Thomas Armstrong. The Macmillan Company, $2.75.*

In brief, vivid episodes, this novel tells the story of four generations of Crowthers, from the 1850's, when old Simeon founded the Bankdam woolen mills in Yorkshire, to 1921, when the mastery of the mills passes into the hands of the "true" branch of the family. For old Simeon's two sons pursue different courses. One marries a shallow social climber and grasps his dividends; the other takes to wife a lovable girl, one of the weavers at the mill, and carries on the real work. And the sons follow the fathers' footsteps. Given a skillful writer, this type of novel is bound to be interesting. Mr. Armstrong is such a writer. Under his handling the story of the Crowthers seems to tell itself—humorously, dramatically, tragically by turns. The villains are perhaps painted too black, but the heroes and heroines are genuine human beings, not completely virtuous but sound at the core. As to the meanings, the reader will find those that suit him. There are at least half a dozen in this richly flavored story.

Books Received

The American Citizens' Handbook. Edited by Joy Elmer Morgan. National Education Association, Washington, D. C. This volume of 366 pages is designed to nourish an intelligent patriotism in new citizens, whether they have acquired citizenship by coming of age or by naturalization. It contains suitable selections of prose, poetry and song, illustrated sketches of great Americans, data about the flag, the text of great basic documents, and other facts and materials well adapted to the purpose of the book. Its price, at a guess, is about a dollar.

How Shall I Say It? The Art of Public Speaking. By Ross H. Stover. United Lutheran Publication House, Philadelphia, $1.00. A simple and practical treatise on posture, voice, articulation, diction and gesture, with selections for practice and suggestions for outlining various kinds of speeches.

God and Philosophy. By Étienne Gilson. Yale University Press, $2.00. (To be reviewed.)

Famous American Flyers. By Chelsea Fraser. Crowell, $2.50. Biographies of something more than a dozen famous American aviators from the Wright brothers to "Wrong-Way" Corrigan.

History as the Story of Liberty. By Benedetto Croce. W. W. Norton & Co., $3.75. (To be reviewed.)

Christ and the Spirit, An Essay in New Testament Christology. By William Samuel Bishop. Longmans, $2.00. (To be reviewed.)

We Would See Jesus. By C. F. Garbett. Longmans, $1.00. (To be reviewed.)

Japan Unmasked. By Hallett Abend. Washburn, $3.00. (To be reviewed.)

Getting Us into War. By Porter Sargent. Sargent, 11 Beacon St., Boston, $4.00. (To be reviewed.)

Nieblas, Poemas. Por Carlos Izaguirre. Editorial Cultura, Mexico, D. F. A fervent and highly imaginative nature mysticism permeates this suite of Spanish poems, which explore the depths of emotional experience in quest of Spirit and Life. The author, who lives in Honduras, has published essays on art and religion, studies in philosophy and sociology, and a Spanish translation of Walter Lippmann's *Preface to Morals.*

The Persecution of the Catholic Church in the Third Reich, Facts and Documents translated from the German. Longmans, $3.00. When the full history of the Third Reich comes to be written after its fall (and may it be soon!), such data as are here collected will be source materials for the historians. Meanwhile, they furnish explicit and exact information for whom they may concern—and they concern Protestants as much as Catholics. The author and compiler, whose anonymity is protected for obvious reasons, confines his treatment to persecution of Catholics because his connections give him special access to such materials and because, even with this limitation, his data fill 560 crowded pages.

Plan for Permanent Peace. By Hans Heymann. Harpers, $3.50. (To be reviewed.)

America in Arms, The Experience of the United States with Military Organization. By John McAuley Palmer. Yale University Press, $2.00. General Palmer has been an expert in military affairs and a student of military history for many years. He helped to draw up the National Defense Act of 1920 and was active in promoting the passage of the Selective Service Act of 1940. The main thesis in this book is that Washington had the right idea, a small professional army and an adequate and well trained militia under federal organization. Political considerations prevented the continuance and development of this plan, especially after the War of 1812. Hitler has "driven us back to Washington." This general proposition is developed and supported by a historical survey of methods of recruitment and organization during the entire federal period.

The New "Common Sense." By William Fletcher Russell. Macmillan, $1.50. The old *Common Sense* was, of course, Thomas Paine's pamphlet which called for armed resistance to British tyranny in 1776. Again we are at a point, says Dean Russell (of Teachers College, Columbia), where American liberty is threatened by a foe with which there can be no compromise. The conclusion is: "Duty to Democracy No. 12. Be ready to fight for your country!" The line above that reads: "Democracy's Enemy No. 12. The slacker and conscientious objector." Intermediate chapters deal with civil liberties, tolerance, abolition of poverty, free enterprise in industry and other democratic concepts, all of which are deemed precious but all subject to limits when the entire structure of democracy is threatened by internal and external dangers. The argument is conducted in a tone of somewhat oracular brevity. The author is saying, though not exactly in so many words, "My voice is for war."

The Voice Governor. By Ralph M. Harper. E. C. Schirmer Music Co., Boston. (To be reviewed.)

The Wave of the Past. By R. H. Markham. University of North Carolina Press, $1.00. Totalitarian tyranny is a wave of the past, says Mr. Markham, and he proves it by the citation of historical parallels and by a concise and accurate statement of its salient characteristics. It is a wave of gigantic proportions which threatens to engulf us. "The road to isolationism is absolutely closed. . . . Let us take sides consciously, solemnly, nobly, and not by default. And having decided aright, let us act with all our might. . . . The exigencies of each day or month will show what must be done." The author has been a Congregational missionary in Bulgaria, editor of a Bulgarian language newspaper, and *Christian Science Monitor* correspondent in the Balkans and central Europe.

Latin America, Books for Young Readers. American Library Association, Chicago, 25 cents. An annotated list of more than one hundred books on Latin America suitable for children and young people. A list of this sort is particularly useful just at this time.

Prepare for Peace. By Henry M. Wriston. Harpers, $2.50. President Wriston (of Brown University) believes that America can do its duty in the present and coming struggle against the dictatorships without losing its democracy, whether or not it chooses the part of active participation in the war. He does not explicitly take sides on what seems to many to be the crucial issue of the hour—to fight or not to fight—though he does remark that there would be advantages in entering the peace negotiations as a neutral. This assumes that there will be peace negotiations! That assumption is supported by his first chapter, which shows that the object of war is always peace, and that the devastating results of wars are never as final as they seem to be at the time. For the most part his attention is directed to the very important matter of preparing the plans for a just and durable peace. To that end he offers well considered proposals.

NEWS *of the* CHRISTIAN WORLD

U.S. Churchmen Meet Japanese

Delegates From Nippon Confer With American Leaders—Reach Understanding—Missions Continue

(Special Correspondence)

LOS ANGELES, CALIF., April 27.—Twenty-five noted Japanese and American churchmen have just completed an epochal five-day conference at the Mission Inn, Riverside, Calif. Making the journey across the Pacific for this meeting, nine representatives of the National Christian Council of Japan met with sixteen American church leaders, many of whom crossed the continent for the gathering. Beginning on April 20, they discussed with candor the issues which concern the Christian communities of the two nations and ended the meeting in a spirit which promises to do much to improve relations in the future.

Press Excluded from Sessions

The initial proposal for the conference came from Japan. While no American church group formally took responsibility for the meeting, the Federal Council of Churches and the Foreign Missions Conference made the arrangements. Japanese churchmen, in a campaign which was completed in a fortnight, raised the funds required to cover the expenses of their delegates. The Japanese government, it was authoritatively stated, did not send the delegates from that country. That responsibility was assumed by the National Christian Council of Japan. The sessions of the conference were strictly personal and private. Although the press clamored for news, a brief daily statement given out by a spokesman for the conference was all that was forthcoming. It is understood however that the discussion was conducted with frankness and amity on both sides.

To Strengthen Fellowship

The purpose of the conference, according to the spokesman, was to "strengthen the bonds of Christian fellowship so that the churches of both countries may carry on their work more effectively." Important elements in the background were the recent heightening of tension between the governments of the United States and Japan over the political situation in east Asia and the growth of tension between the Christian communities of the two countries over the establishment of the new national Protestant church. A factor was the subsequent withdrawal of the majority of missionaries. A considerable part of the discussion, it is understood, concerned the new united Protestant church in Japan. The conference was significant in its revelation of what the Japanese feel about the work of American mission boards and in the bearing of these views on the future cooperation of the Christian communities in both nations within the ecumenical church.

The new church, according to Bishop Abe, head of the Methodist Church in Japan and chairman of the organizing committee of the united church, comprises 28 denominations, or as Toyohiko Kagawa, another of the delegates, smilingly calls them, "damnations." Episcopalians, Seventh Day Adventists and the Russian Orthodox are not integral parts of this body, which will have 15 area conferences. The Apostles' Creed is accepted as a statement of its doctrinal basis, although additional historic creeds will also be recognized. Bishop Abe told the delegates that the Japanese constitution guarantees religious liberty and that the government has not interfered and has no intention of interfering with the doctrine of the church. He said that a charter has been adopted by the 28 denominations and that the next step is formal incorporation under the religious bodies law of Japan. The recent steps which have been taken are an effort of the Christian churches in Japan to stand on their own feet as free from foreign control and to achieve Christian unity.

Specific assurance was given to the American delegates that there would continue to be a place for American missionaries in Japan. Despite the return of missionaries from Japan and the uncertainties of the future, the Japanese delegates made it clear that there would continue to be a significant opportunity for Christians from other countries to make their contribution. It is the expectation of the Japanese that such personnel from abroad will work under the direction of the new united church. The missionary may not be permitted to teach certain subjects or to carry executive responsibility, but he will be welcome to remain as an evangelist.

Explain Shrine Worship

Light was also thrown upon the ticklish shrine question. At the request of the American delegates, headed by Dr. Douglas Horton, the Japanese delegates explained that there is a clear-cut difference between Shinto shrines which are set apart as patriotic memorial places and shrines which are devoted to the uses of sect Shinto. Christians do not take part in ceremonies at the religious shrines, but they do participate in observances at the shrines of state Shinto, which the government has stated are patriotic, not religious. The American group at the conference was inclined to the view that the question of appropriate Christian conduct in this matter is a question for the Japanese Christians to determine. It was explained to the American delegates that new words are now being used to distinguish between Shinto divinities and Ai-no-kami, the god of love. It seems that the Japanese minister of education has declared that "Sun Goddess" does not mean "the Absolute God." Because of this adjustment, there is now little drastic persecution of Christians in Japan, although there are 142 Shintoists and 55 Buddhists for each Christian in the country.

Following the conference, of which an official report will be issued later, the Japanese delegation disbanded so that in-

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Japanese to Use Apostles' Creed

Platform of New National Church Accepted—Not Yet Recognized by Government—Delegates Visit America

(Correspondence from Japan)

TOKYO, April 6. — While newspaper space reflects great public interest in Foreign Minister Matsuoka's visit to Moscow, Berlin and Rome, in Christian circles far greater concern is felt for the success of the deputation of Japanese churchmen which has just gone to America for prayer and consultation with representatives of American churches. The leader of the party, Rev. Hiroshi Tada, former moderator of the *Nihon Kirisuto Kyokwai*, suddenly died just before his anticipated departure for San Francisco, but the project is so important that the remainder of the delegation sailed anyway. Now as the pilgrimage comes into perspective it is seen that, apart from its purpose to seek possible ways and means of preserving peace and continued friendly relations between Japan and America, no less significance may attach to its representation of the cause of Japanese church union before the bar of American public opinion.

Constitution Not Yet Approved

On March 27, just as the first and larger portion of the delegation departed on the Kamakura-Maru, announcement was made by the National Christian Council and the commission on church union that complete accord had been reached among the 30 or more negotiating denominational bodies. It was announced that the proposed constitution and creed of the *Nippon Kirisuto Kyodan* (Japan Christian Church) was in the hands of the ministry of education by which they must be approved, according to the recently enacted religious organizations law, before they can become operative. Such approval, together with such minor changes as may be necessary, will require perhaps two months more. It is therefore proposed to hold the "establishing conference" of the new church in June. By this time most of the members of the deputation to America expect to be back in Japan.

Part of World-Wide Fellowship

Briefly it may be said that the new church takes its doctrinal stand basically on the Apostles' and the Nicene creeds, the church in the universal sense being the fellowship of believers therein. That the new Japan Christian Church, though not organically related to any other Christian body, is a part of that world-wide fellowship is clear. So far as this writer is aware, no less universal purposes are stated in the basic doctrine adopted and announced. Under the new regulations the church is also to have a parliamentary character, having an annual meeting of duly elected representatives by which its officers are

regularly chosen. There is to be one *torisha,* or governmentally recognized leader, who will superintend the entire church. His successor is provided for in the event of prolonged absence from duties or death. There is to be a central commission and office in which all branches of administration and activity are to be represented. There will be nine dioceses in Japan proper, and one each in Formosa and Korea. Manchuria and north China are regarded as overseas mission fields.

Congregational Character Preserved

United work will begin immediately with the establishment of the church, but for convenience and because of the different traditions of the various constituent bodies, it is proposed to continue for the time being the functioning of ten administrative blocs corresponding roughly to the old denominational lines. The 30-odd constituent bodies will however be merged into the proposed ten. It is felt that this preserves the essentially congregational character of the church, inasmuch as any congregation or group of churches may proceed according to traditions or customs or even of creed as desired, always of course within the framework of the basic form of doctrine and administration adopted by the body as a whole.

It is now clear that the Anglican-Episcopal communion *(Seiko Kwai)* and the Seventh Day Adventists will not join the union. The former have declared themselves neither Protestant nor Catholic but related to both. The latter are so divergent in character as to make merger impossible. The *Kyusei-Dan,* formerly a part of the Salvation Army, now seeks admission as a genuine church body and will probably accept the rites of baptism and holy communion which the united church insists upon as the *sine qua non* of churchhood. Service groups such as the Y.M.C.A. and Y.W.C.A., W.C.T.U., etc., will probably be related to the new church as auxiliary movements. For those interested in knowing the place of the foreign missionary in the future, it is reported that the new church views all such not as foreigners but as children of God. Accordingly they may continue their service as heretofore in the constituent blocs and churches but having no separate status either as individuals or as groups in the new order.

Kagawa Invents a Game

Toyohiko Kagawa, with Rev. K. Ogawa, his assistant, and with Bishop Abe of the Japan Methodist Church, left Yokohama yesterday, ten days behind the other members of the deputation. Dr. Kagawa will probably remain longer in the United States than the others. His latest interest is in the game of "chemical chess" which he brought to perfection during his recent prison experience. It is played with 92 chess men representing in size and importance the various elements of the chemical world on each side of a board laid out along the lines of the spectrum. While it is a competitive game of knowledge and skill, Kagawa insists that it can be played only by a grasp of the cooperating and combining process of plus and minus elements in the universe. It therefore teaches the spiritual and systematic nature of the divine order. The Japanese department of commerce has given Dr. Kagawa a patent

(Continued on page 634)

An Enlightened Conscience

By IRL GOLDWIN WHITCHURCH

A stimulating work that breaks new ground in establishing a rationally grounded Christian ethics which will be both intellectually honest and a challenge to better living. The Bible as a remarkable record of a developing morality; Jesus as the climax of moral personality; Christian ethics as more than "an accumulation of sociological data"; the meaning of conscience and its education—these are but a few of the topics discussed so skillfully. $2.50

The Touch of Life

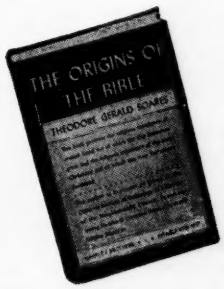
By FRANK S. HACKETT

Forty "chapel talks" that have helped preparatory school boys to see more clearly the things that matter most in life. Recommended for use in church or family groups. $1.25

The Good Shepherd

By C. F. ANDREWS

The last work of the beloved missionary, mystic and author of best-selling religious books. A devotional book rich with advice to all who would practice Christian fellowship in the ordinary walks of life. $2.00



The Origins of the Bible

By THEODORE GERALD SOARES

"This is an excellent guide for those who desire to know how each of the books of the Bible came to be. . . . It avoids confusing arguments of scholars and portrays the results in a colorful picture."—*Religious Book Club Bulletin.* "Its style is a marvel of lucidity, a joy to read. And if any layman can be induced to read a book about the Bible, this is the book."—*Dr. Joseph Fort Newton.* $2.50

The Code of Christ

By GERALD HEARD

"Those who are acquainted with the author's exceptional intellectual power know what to expect in a study of the Beatitudes coming from his pen. It is thought-provoking, dynamic and challenging."—Lewis H. Chrisman in *The Christian Advocate.* $1.50

The Book of English Collects

By JOHN W. SUTER, JR.

The only complete collection in a single volume of all the collects in the various Anglican Prayer Books. A rich source of prayers for corporate or private worship, arranged by subject and the calendar of the Christian year. $2.90

Manifest Victory

By J. R. MOSELEY

PROFESSOR WILLIAM H. KILPATRICK OF COLUMBIA SAYS OF THIS BOOK: "A straight-forward account of personal religious experiences, authentic beyond any question. A portrayal of mystic experiences . . . with the almost sole emphasis on this present world of ordinary human living. Real and concrete, free from theological formulations . . . the work of a saint—a modern saint to be sure, but as true a saint as ever lived . . . Remarkable, admirable, attractive . . . Promises to enrich the world's literature of the inner life."

Order your copy of this unique book today $1.50

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Council Moves Toward Merger

Interchurch Union Advanced by Promotional Council—Pacifist Preachers Confer—Cavert Scores 'Defeatism'

(Correspondence from Philadelphia)

PHILADELPHIA, April 24.—Taking one more step toward the pending merger of Protestant interchurch agencies, the United Stewardship Council, convened here last week, authorized a committee of 20 to meet with other organizations for the purpose of working out a plan of merger. The organizations concerned are the Federal Council of Churches, the International Council of Religious Education, the Home Missions Council, the Foreign Missions Conference of North America and the Missionary Education Movement. A proposal to unite only with the Federal Council was sidetracked. The Council of Promotional Secretaries will function henceforth under the United Stewardship Council. An N.B.C. invitation was accepted for 15 minute stewardship broadcasts this summer over the blue network. Harry Meyers, for nearly two decades executive secretary of the U.S.C., reported an increase of giving in all denominations.

* * *

Wants Soldiers to Be 'Spiritually Right'

Much attention is being given to the spiritual needs of the youth in training. Major William B. Pugh, chaplain of the 28th division at Indiantown Gap and stated clerk of the Presbyterian General Assembly, warned the social service department of the Pennsylvania council of churches how "easy it is for soldiers to become spiritually unchurched." He quoted the commanding general, Major Gen. Edward Martin, as saying: "I want to get the church people of Pennsylvania interested in the soldiers at Indiantown Gap, that the soldiers may be spiritually right." "Borrowed by the government, they should not be buried by the churches during their term of service," said Oliver Hurst, chairman of the social service committee of the Pennsylvania Baptist convention. "Let us aid their armament for moral and spiritual victory." Lutheran churches here are cooperating with the National Lutheran Council in raising $250,000 for Lutheran training camp service. Lutheran chaplains will be assisted, worship and recreation being provided adjacent to the camps. The Missouri Synod is coordinating its service program with the National Lutheran Council.

* * *

Pacifist Preachers In Conference

Forty pacifist ministers recently conferred for a day at Pendle Hill, Wallingford. Eugene M. Austin of the Tioga Baptist Church presided and Phillips P. Elliott of Brooklyn spoke. These leaders have invited other ministers of like views to meet again at Pendle Hill on April 29. They will discuss such problems as defense bonds, counsel for conscientious objectors and other youth, peace education in the local church and their relations to non-pacifist parishioners. Bernard C. Clausen of Pittsburgh will lead the afternoon discussion.

An 80-page pamphlet, *Pacifist Living—Today and Tomorrow,* has been published jointly by Pendle Hill and the peace section of the American Friends Service Committee; it is edited by E. Raymond Wilson. Its material came out of a three-week Pendle Hill seminar on pacifism under conscription, war and post-war reconstruction. Part one presents strategy for pacifists today; part two, pacifist living in a war-making society. Its final suggestion concerns the development of small pacifist groups.

* * *

Cavert Scores Church 'Defeatism'

Addressing the ministerial union, Samuel M. Cavert, executive secretary of the Federal Council, attacked the attitude that stresses the present testing period of the church and overlooks the evidence that hardship and persecution cannot crush the church. He cited the rise of the ecumenical movement, the deepened social outlook and the rediscovery of the church as the continuation of the incarnation of Christ. "The church alone," he said, "is the universal community." Bishop Frank V. C. Cloak of the Reformed Episcopal Church succeeded J. S. Ladd Thomas of the First Methodist Church, Germantown, as president.

* * *

Rufus Jones Discusses 'The Vital Cell'

The 1941 William Penn lecture by Rufus M. Jones of Haverford College on "The Vital Cell" met with appreciation. It was given at a joint conclave of the two Friends yearly meetings. Another joint meeting is planned for Sept. 27. Quaker membership here is increasing. The esteem in which the Quakers are held abroad was evidenced in a recent epistle from a foreign group which had been passed by the censor marked, "Not opened by the censor." Said Rufus Jones: "The laboratory of our faith is in our local meetings. It is in our vital cells that our life really centers. These are the real experiment stations of the spiritual life."

* * *

And So Forth

In his 21st annual report to the Philadelphia federation of churches E. A. E. Palmquist, executive secretary, declared that "the stars in their courses are fighting for the cooperationists against the isolationists."

The 12th annual state convention and 8th annual women's conference of the Pennsylvania council of churches convened April 28, 29 at Grace Methodist Church, Harrisburg.

"Preaching in Wartime" was the theme of an excellent pastors' conference held this week at Crozer Theological Seminary, Chester. The program included Joseph Fort Newton, James H. Franklin, A. J. Muste and William P. Merrill.

Among the first 1,822 men classified here as conscientious objectors under 4-E, 572 are ready for camp. One-third of them are Quakers, Brethren or Mennonites. The others are divided among 50 denominations.

CHARLES DANIEL BRODHEAD.

Britain Observes Wartime Easter

Holy Week Services Widely Attended —Heavy Increase in Taxes—Bevin Bans 'Industrial Slavery'

(Correspondence from England)

KETTERING, April 8.—For once the expected has happened. The Axis, hastening against time, is attacking Greece and Yugoslavia. The plan is clearly to get in its blow before Massawa falls and the Red sea is no longer a zone of war. We wait critical days, knowing that the die is cast. It must be recorded that the familiar technique of Herr Hitler fills our people with even more disgust than ever. But nobody is under any illusion about the ability and thoroughness which he can command in his army and air force.

With such thoughts in mind we keep Holy Week this year. On Sunday we heard the second part of the "St. Matthew Passion," never more wonderful, searching and comforting. In the evening the Bishop of Lichfield preached on forgiveness and Dr. John Whale spoke movingly on the Cross. During the week there are special services in the Abbey conducted by Canon Anthony Deane, and at the three hours' service the addresses will be given by the dean of Winchester. Everywhere there are such services of recollection and penitence. There was a time when the free churches in general did not keep such seasons, but today they are found by the side of other Christian communions before the Cross.

* * *

Tragic Death Of Novelist

"The tragic death of Virginia Woolf," says Desmond MacCarthy, "is a loss to literature which is deeply felt as well as acknowledged, for wherever her work was admired the author was loved. She won her readers by the beauty of her mind." She inherited a great tradition. The daughter of Leslie Stephen, she was related to the Darwins, the Maitlands and the Stracheys. Her godfather was James Russell Lowell. It can be claimed with justice that she was worthy of the line by both her gifts of imagination and her integrity of mind. After she married Leonard Woolf they set up the publishing house of the Hogarth Press which maintained a very high level of literary excellence. She wrote much criticism. Sometimes with devastating power she entered into the realms of controversy. She will be remembered most of all as a novelist who was a pioneer in the departure from the "slow construction of environment and accumulation of fact" with which novelists were accustomed to work. Her later books, *To the Lighthouse, Orlando* and *The Wave,* showed a new method and thus have an important place in English literature. "Character had to be approached indirectly—hinted at rather than defined."

* * *

War Budget Raises Taxes to Half

The chancellor of the exchequer has

made drastic increases in direct taxation. They are received, in spite of their demands, with a certain sense of relief. The chancellor, it is considered, has faced the necessity of fighting the danger of inflation and has shown his trust in the financial stability of the nation. The main facts are these. To meet the menace of the gap between revenue at home and expenditure at home, which is estimated to be about £500,000,000, it is proposed to depend partly upon the increase of savings and partly upon an increase in the income tax. This will be raised to 50 per cent. In addition to this, where an allowance on earned incomes of one-sixth has been the rule, that will now be one-tenth. Personal allowances will be reduced (£170 to £140 for married persons, and £100 to £80 for others). The supertax will remain unchanged. On larger incomes it is estimated that the tax will be 97.5 per cent. At the other end of the scale more than 2,000,000 citizens will pay taxes for the first time. It will be seen that the budget will help to secure the conditions for which Mr. Keynes has pleaded—rigid economy now, and provision for means of spending when the war is over. From income tax alone the chancellor will raise in the coming year £500,000,000 more than in the last year before the war.

* * *

Free Churches Assemble

The first congress of the Free Church Federal Council elected Dr. Sidney M. Berry as its president for the coming year. It was recalled that when the first Free Church Council was established his father was one of its founders. The congress, in addition to its deliberations upon public questions — Christian education, for example—made plans for the establishment of new councils throughout the country. There are already 400 such councils. S. W. Hughes, the secretary, is seeking to turn that 400 into 1,000. He is most anxious that such associations of the churches should bear in mind their charge to evangelize. He was helped in his plan by the unrivaled statistical knowledge of Arthur Black, formerly secretary of the Shaftesbury Society. Being now closely knit together in the national fellowship of free churches, these local councils have a great opportunity before them. There will be room for the careful study of the problems presented by new social conditions in our cities.

* * *

Food and Conscription Of Labor Debated

In Parliament there was an important discussion upon the necessity of growing more food. Lloyd George once more returned to what has been his chief concern in recent days—the need to plow up more land and grow more food. Germany lost the last war because it neglected the provision of food. We should take warning. We have long arrears to make up, but we must set the farmers free and provide them the labor needed.

A discussion also took place on the ministry of labor and some criticisms were made, to which Mr. Bevin made a vigorous and candid reply. The chief criticism of the department is that it has been too hesitant in using the drastic powers entrusted to it. Mr. Bevin reported among

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encouraging facts, for example, that 49,000 former workers in shipbuilding had registered their names asking that some of them be returned at a greatly reduced wage. He accused Parliament of responsibility for the policy of neglect of shipbuilding followed in the last 15 years. He defended himself against the charge made by some critics that he should have trusted more to compulsion and less to willing service. He said that to have reduced the workers to industrial slaves would have spelled disaster. In this he received the approval of Parliament as a whole.

* * *

'Jane Addams of London' Dies

A link with the past is recalled by the death of Miss Mary Hughes who was the daughter of Judge Hughes, the author of *Tom Brown's Schooldays,* who was at Rugby when Arnold was its head. But Mary Hughes won honor for herself in her own right. She spent her days among the poor of Whitechapel, living in a tiny room in an old public house. This room she made a center of comfort and hope for her poor neighbors. The door was never locked. She lived, we are told, on bread and cheese and would scorn whatever luxury her friends might send her. This delicate old lady had won the heart of her neighbors not by doing things for them but by being one of them. She had sat on Charles Kingsley's knee, and had known Browning, Tennyson, Holman Hunt; but she would have been prouder of the love she had from the down-and-outs of east London.

* * *

War Speeds Slum Clearance

Lord Horder, who has done notable service in the provision and improvement of shelters, has praised the men and women who remain in their homes, thus reducing the problem of providing shelters. At the same time he said that "the great and cataclysmic upheaval" had opened our eyes to slum conditions. "For many of these citizens what the authorities had been able to establish represented better and happier conditions than they had before night bombing began." This is a terrible indictment of what is ironically called "our social system." That it should need a war to bring about this result is a humiliating thought. "To get among the ordinary folk and give them sane, simple and homely advice had been the dream of doctors with any vision for 100 years. Here was field work of the best kind in preventive medicine—to keep the fit fit and to make the near-fit fit." He believed that there would emerge from these severe trials a group of people better fitted to arrange the pattern of their lives in the better days that all were determined they would have in the future.

EDWARD SHILLITO.

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JAPANESE CHURCH CHANGES

(Continued from page 631)

on his "invention," and the game is already being used as an aid to teaching chemistry in certain schools where he has introduced it.

Kagawa now proposes to introduce the game to American chess lovers, scientists and school men. His reason for giving his time in prison to this rather than to writing for publication is peculiarly Kagawaesque: "The Japanese papers and magazines are now afraid to publish what I write, and the royalties for my various enterprises have decreased greatly of late. So I had to find another avenue to the hearts and minds of men. And now they all want me to write about my 'chemical chess.' All things to all men, you know."

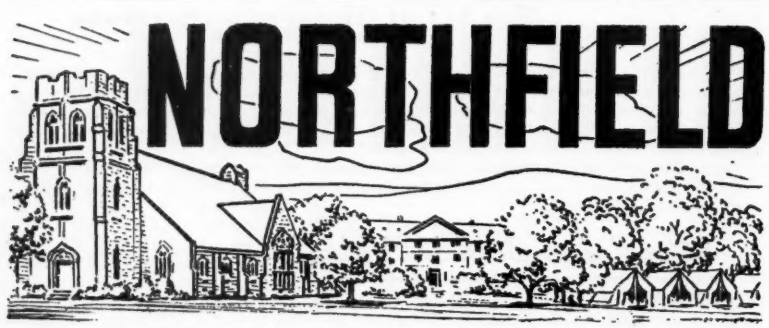
Only 200 Missionaries Remain

Statistics appearing in the April issue of the *Japan Christian Quarterly* indicate that not less than 550 Protestant missionaries have for various reasons left their work in Japan during the past year and that a total of not more than 200 of all denominations and boards now remain at their posts. Of these many have reservations to depart before summer. It seems likely that for the first time in many decades there will be no missionary conferences during July and August in Karuizawa. An interesting article appeared recently in the *Hochi* daily newspaper deploring this exodus of Christian workers and interpreting it as indicating that Protestant missionaries from America and Great Britain are more concerned for comfort and security and national prestige than for the gospel they preach.

Meanwhile the arrest of 15 British and American women missionaries in Korea for distributing week-of-prayer literature without permission has created further uneasiness in Christian circles. It is understood that all these have now been released from custody, but the continued incarceration of Western as well as Korean Christians for technical infraction of "peace preservation" regulations can only serve to increase the feeling of uncertainty and of impending difficulty between Japan and her neighbors.

Nevertheless the Japanese authorities insist that they are but interpreting the laws impartially for all religious faiths. Recently two of the most indigenous sects of religious Shinto—*Tenrikyo* and *Konkokyo* —have been under police scrutiny, and it seems likely that *Konkokyo,* which claims 2,000,000 adherents, will be dissolved. Likewise certain unorganized cults which prey upon the superstitions of those who have lost loved ones in the China war are being systematically exterminated.

T. T. BRUMBAUGH.



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New York Cheers Lindbergh Speech

25,000 Crowded Out of Anti-War Rally —Rockefeller for All-Out Aid— Fosdick Opposes War

(Correspondence from New York)

NEW YORK, April 28.—Even the *New York Times* felt constrained to give front page space to the address of Col. Charles A. Lindbergh last Thursday evening at Manhattan Center. It proved to be the greatest demonstration against American participation in the war yet staged in the city. At 7:30 p.m., when doors were closed, over 10,000 people packed the hall. Loudspeakers were set up in the street. Police officials estimated that over 35,000 people were present. The address was also broadcast. Three thousand new members joined America First as a result.

* * *

War Not Inevitable For America

John T. Flynn presided at the meeting. Kathleen Norris flew from Hollywood and made a strong plea to the country to keep out of war. When Colonel Lindbergh was introduced the applause was thunderous. He said: "I have said before, and I will say again, that I believe it will be a tragedy to the entire world if the British empire collapses. That is one of the main reasons why I opposed this war before it was declared, and why I have constantly advocated a negotiated peace. . . . I have been forced to the conclusion that we cannot win this war for England, regardless of how much assistance we extend. War is not inevitable for this country. . . . Over 100,000,000 people in this nation are opposed to entering the war. If the principles of democracy mean anything at all, that is reason enough for us to stay out. If we are forced into war against the wishes of an overwhelming majority of our people, we will have proved democracy such a failure at home that there will be little use fighting for it abroad."

* * *

Bishop Hobson Urges New A. E. F.

The reaction to the Lindbergh statement was immediate. Government, newspapers and committees such as the "Fight for Freedom" group set up counter meetings. Bishop Henry W. Hobson declared: "I favor anything when the emergency arises that will aid in the defeat of Hitler. . . . If the moment should come when victory could be won by sending troops I would favor sending them."

* * *

Rockefeller Favors All-Out Aid

Many clergymen in their sermons are calling for all-out war. Donald B. Aldrich, rector of the Episcopal Church of the Ascension, said in his sermon on Sunday: "We must not hate these German people, but this system of might, this slavery, this subjugation of the free spirit of man—we must not only hate this system but resist it and fight it with ships and guns and convoys and men." Yesterday John D. Rockefeller, Jr., in an open letter to the President, said that "the issue is freedom against slavery," and stated his "firm conviction" reached in "anguish of spirit" that it would be better to die fighting Hitlerism than to live in a world dominated by it, and that all Americans should stand by the British empire "to the limit and at any cost." He favored convoys and government suppression of strikes in defense industries.

* * *

Fosdick Opposes U. S. Entrance

On the contrary, in his sermon at Riverside Church on Sunday morning, Harry Emerson Fosdick, Mr. Rockefeller's pastor, declared that if the United States entered the war he could see in the end only "social revolution, economic chaos, dictatorship and communism. . . . No one of us wants to do wrong. All of us are tempted to mistake some devil of a policy for a saving angel. . . . Whatever else may be uncertain, this seems to me clear, that for us to plunge as belligerents into this war now, would do three things: first, greatly expand the area of the war; second, incalculably extend the duration of the war; third, vastly increase the economic and moral havoc of the war. . . . I can see no ultimate victor except social revolution, economic chaos, dictatorship and communism. . . . For myself I cannot idealize another war as a means to make the world safe for democracy. I cannot make that devil look like an angel."

* * *

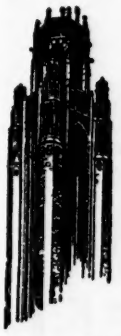
'War Is Between Right and Wrong'

Some 2,000 people piled "bundles for Britain" high before the altar at the Episcopal Church of St. Thomas last Sunday afternoon. Reolif H. Brooks, the rector, said: "Never before have right and wrong been so plainly pitted against each other. . . . It is our war as well as theirs which the British are waging."

* * *

Methodists Vote For Convoys

The 142nd New York annual conference



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of the Methodist Church, which began Thursday, voted support for the Senate bill which would put territory surrounding army training camps under the jurisdiction of the war department. It was felt that this control would eliminate vice. After an hour of spirited debate the conference by a vote of 39 to 29 adopted an amendment which said: "We request the President and Congress to take at once the necessary steps to make the navy of the United States available for the purpose of protecting and convoying the war materials and supplies which shall now be sent from the United States to those people now engaged in withstanding the onslaught of the Axis."

J. HENRY CARPENTER.

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Chicago Welcomes Senator Wheeler

Huge Meeting Cheers Anti-War Leader —Liberals Oppose Weekday Training —Church Honors Bakers

(Correspondence from Chicago)

CHICAGO, April 28.—Nine thousand people yesterday gave enthusiastic endorsement to Senator Wheeler when he spoke here as a part of his nation-wide effort to keep America out of war. Speaking under the auspices of the America First Committee, he received a welcome which outdid that given to any previous speaker on this issue except Charles A. Lindbergh. Dr. Charles Clayton Morrison, editor of The Christian Century, introduced him and gave the first address. He characterized Senator Wheeler as "a gallant American" who "has gone across the country like a modern Paul Revere, waking the people to their danger and giving them courage to resist it. We welcome him today on the last leg of a patriotic tour which the future may record as a historic turning point in America's destiny."

* * *

Warm Debate on Weekday Training

Much heat has been generated in the discussion of Supt. W. H. Johnson's proposal that high school credit be given for courses in religion conducted by the churches on released time. This morning, at the union ministers' meeting in the Y.M.C.A. auditorium, the department of Christian education of the Chicago church federation attempted to convert some of that heat into light. Prof. W. C. Bower undertook to show what it means for Protestants; Rabbi Hymen Ezra Cohen, for Jews; and Father Austin G. Schmidt, for Roman Catholics. Dr. Goodrich Gates discussed what other cities are doing and Prof. Frank B. McKibben outlined what has been done in Chicago. In the judgment of these men it is of the greatest importance that the churches and synagogues of this city take advantage of this opportunity to secure 80 hours more time for religious education for 140,000 high school youth. But the Better Schools Committee, the Association for Family Living and the Civil Liberties Union have combined in opposition. Before me is a long document sent out by the last named organization, which argues that the proposal, if carried out, would violate the law. I am no lawyer, but the interpretation appears to be far fetched.

* * *

Baptist Training School Marks 60 Years

Sixty years of service was celebrated by the Baptist Missionary Training School on April 18. This first school of its kind has made a notable record. It was founded by the American Baptist Women's Home Mission Society to prepare young women for service as missionaries to freed Negroes and Indians. Later it undertook the specialized training of Christian women for a wide variety of tasks. Its graduates are now home missionaries, pastors' assistants, directors of religious education and Christian social workers. From the beginning the school has combined practical work with classroom instruction. When the present building was erected it stood in a white residential neighborhood. The First World War brought the migration of Negroes from the south and now the area is entirely occupied by colored people. Many are in dire need. Accepting this changed circumstance as a challenge, the school maintains a Christian community center which renders neighborly service.

* * *

Presbyterians Honor Dr. Andrew Zenos

Dean-Emeritus Andrew C. Zenos of Presbyterian Theological Seminary was honored at a dinner given by the seminary, the presbytery of Chicago and the Presbyterian Union. Dr. Zenos celebrates three significant anniversaries this year: the 60th anniversary of his ordination, the 50th anniversary of his membership in the presbytery and the 25th anniversary of his election as stated clerk.

* * *

And So Forth

A giant "union made" loaf of bread will be carried forward by bakers and placed on the altar of the First Unitarian Church, of which Von Ogden Vogt is pastor, on the annual "Vocation Day" service of worship on May 4. Many union officials will participate.

More than 5,000 people attended the People's Church of Chicago on Easter Sunday. In the afternoon Preston Bradley, the pastor, received 100 new members.

Louis F. W. Leseman, director of the Chicago training school of Garrett Biblical Institute, died April 22 at Terre Haute, Ind. He was 72 years of age.

CHARLES T. HOLMAN.

Farthest North Mission Held

The first interdenominational mission ever held so far north was held in Nome, Alaska, April 16-20 in the Lavinia Wallace Young Mission (Methodist) for Eskimos. All Protestant missionaries in the Seward peninsula were invited to attend. Two Swedish Covenant missionaries, Paul Carlson of Candle and Ralph Hanson of White Mountain, led meetings, as did also Wilbur P. Wood, pastor of the Federated Congregational-Methodist Church of Nome. The mornings were devoted to a missionary conference, at which time Eskimo work in Alaska was discussed. Public meetings were held each afternoon and evening, with the general theme, "The Coming of the Holy Spirit."

Stanley Jones to Lead Three Ashrams

Three "ashrams" or retreat conferences will be held this summer. E. Stanley Jones will participate in all three. The dates and places are as follows: July 18-30, Occidental College, Los Angeles, Calif. Aug. 1-15, Blue Ridge, N. C. Aug. 15-29, Westminster Lodge, Saugatuck, Mich. The conferences will be under the direction of the department of evangelism of the Federal Council of Churches. Inquiries should be addressed to Ashram Committee, 297 Fourth Ave., New York city.

LOS ANGELES CONFERENCE

(Continued from page 630)

dividuals might meet with American mission boards. They expect to express the gratitude of Japanese Christians for past help to the Christian enterprise in Japan and to consult concerning future relations between the new church and the American churches. Bishop Abe, chairman of the Japanese group, will meet with the council of Methodist bishops in Nashville and with the Methodist mission board in New York. Dr. Kagawa will be present at the national meetings of the Presbyterians in St. Louis, the Northern Baptists in Wichita, and the Disciples in St. Louis, will attend a convocation in Princeton, his alma mater, and mission board meetings in New York. Other Japanese delegates will attend mission board meetings and a general convocation of the Foreign Missions Conference. All expect to return to Japan in June.

The greatest good done by the conference was probably the fact that it brought together this distinguished and influential group of men and women from the two countries and enabled them to become better acquainted with each other as Christians.

The Conference Speaks

The following public message was agreed to on the final day.

"We have met under the cloud of conflict, destruction and fear that darkens the world. With heavy and humble hearts we have been constantly aware of the sorrow and suffering that afflict men everywhere. We have sought forgiveness for our share of responsibility for the tragedy of the world and have implored divine light and strength that we may know and do the will of God.

"We bear witness to you that we have found our peace in Christ Jesus 'who hath broken down the middle wall of partition between us.'

"We thank God for the mutual confidence and trust which have here been strengthened between the emerging Church of Christ in Japan and the churches in the United States. We look forward to increasing strength and insight through our new associations.

"Renewed in faith by our own experience together, we express our conviction that if the problems which harass the world could be faced in conference by the leaders of the nations in the spirit of Christ, there is no obstacle that could not be overcome.

"We have committed ourselves before God to a ministry of love, forbearance and reconciliation with the people of all lands. We call upon our fellow Christians to join with us in a rededication to God's will, in confident trust that the victory will be his and that loyal discipleship in Christ is never futile. We have solemnly pledged to one another an abiding comradeship in prayer and earnestly invite our brothers and sisters in all lands to join this fellowship."

In addition to those already mentioned, the Japanese who attended this great meeting were Miss Michi Kawai, principal of a large girls' school, Tokyo; Rev. Michio Kozaki, vice chairman of the Japanese Christian Council; Hon. Tsunejiro Matsuyama, member of Parliament and the Japanese National Christian Council; Rev. Kiyozumi Ogawa, associate of Dr. Kagawa for the past 15 years; Mr. Soichi Saito, general secretary of the National Y.M.C.A. of Japan; Dr. Hachiro Yuasa, an invited consultant, who is serving temporarily in America with the General Council of the Congregational and Christian Churches; and Dr. William Axling, an American Baptist missionary who is honorary secretary of the National Christian Council of Japan.

The American conferees were Bishop James C. Baker, resident bishop in the California area of the Methodist Church with episcopal supervision for Methodist missions in Japan and Korea; Albert Edward Day of Pasadena, vice-president of the Federal Council of Churches; Roswell P. Barnes, associate general secretary of the Federal Council of Churches; Mrs. Robert L. Bowen, president of the Southern California council of church women; Ralph E. Diffendorfer, executive secretary of the division of foreign missions of the Board of Missions and Church Extension of the Methodist Church; Galen M. Fisher, vice-president of the America-Japan Society of San Francisco; Douglas Horton, general secretary of the General Council of the Congregational and Christian Churches; Paul C. Johnston, minister of Third Presbyterian Church, Rochester, N. Y., president of the Board of Foreign Missions of the Presbyterian Church in the U.S.; Kenneth Scott Latourette, professor of missions and Oriental history at Yale University; Miss Sarah S. Lyon, executive secretary, foreign division of the Y.W.C.A.; Emory Ross, general secretary of the Foreign Missions Conference of North America; Luman J. Shafer, secretary of the Board of Foreign Missions of the Reformed Church in America; Bishop Bertrand Stevens, Protestant Episcopal bishop of Los Angeles; Mrs. Augustus Trowbridge, member of the Woman's Cooperating Commission of the Federal Council of Churches; A. L. Warnshuis, secretary of the International Missionary Council; and Abdel Ross Wentz, president of the Lutheran Theological Seminary, Gettysburg.

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Detroit Holds Amity Dinner

Reconciliation Stressed Between Races and Classes—Judge Deplores Racism —Labor and Capital Eat Together

(Special Correspondence)

DETROIT, April 24.—Along with other large industrial centers, Detroit has had its share of social conflict. The city's leading citizens have wondered what could be done about it. A suggestion made by Edgar DeWitt Jones at the annual Detroit council of churches meeting last January provided an answer. It was a city-wide "Amity Dinner." Intended to bring together representatives of Detroit's diversified religious, racial and social groups, the idea quickly got press support. The Detroit Round Table of Catholics, Jews and Protestants offered to sponsor the event. It has now been held. Approximately 1,000 persons attended, filling Detroit's largest dining room at the Masonic Temple to capacity.

Opponents Photographed Together

The spirit of amity prevailed even in the preparations. A member of the Knights of Columbus moved that the dinner be held at the Masonic Temple. Detroit's leaders of the C.I.O. and the A. F. of L. had their picture taken with hands clasped. Likewise R. J. Thomas of the United Automobile Workers (C.I.O.) shook hands for the photographers with Fred M. Zeded, vice-president of the Chrysler Corporation, and sat next to him at the speakers' table. Another picture was taken of a Jewish rabbi, a Roman Catholic priest and a Protestant minister with hands united in genuine fellowship.

Mayor Edward J. Jeffries, Jr., honorary chairman, gave an address of welcome. He declared that amity depends upon a knowledge of the other fellow and the discovery that he lives like any other human being. After calling attention to the fact that economic and social problems are more acute than ever and that our nation is facing a crisis, he pleaded for unity through which all may be benefited.

Dr. Jones Hopes Idea Will Spread

Against his protests Edgar DeWitt Jones was given a place on the program. He expressed joy that his suggestion for an amity dinner had been carried through. "There was never an hour when friendliness was more needed," he said. "Detroit can't exist half hating and half loving. We can't injure one without injuring all." He prophesied that the dinner had more than local significance. Similar dinners might be held to advantage all over the nation. He declared: "God's messengers are mostly people who may be angels of reconciliation. Every government lives as long as it remembers that God lives."

The principal address of the evening was given by Charles C. Simons, federal circuit judge, a Jew formerly of Detroit. He said that in time of adversity it is human nature for men to seek the cause of their woe in all others but themselves. For some inexplicable reason the mass mind seems to be more easily turned to incitement to hate than to brotherhood, he said.

Only One Race, Says Judge

Judge Simons warned that if America ever passes as a nation it will be because of disunity and not because of the refugee, the foreigner or his children. Out of years of experience he felt that it is false to blame aliens for our ills. In pleading for tolerance he said that all of us are in some respects members of minority groups and that if we are intolerant, that intolerance will return to us. Loyalty to American principles is not a monopoly of any group or sect, he declared. He expressed approval of Pope Pius XI's answer to Mussolini's boast about superior races. The pope was reported to have answered: "I recognize only one race. That is the human race."

The meeting opened with an invocation by William H. Peck, minister of a Negro church, and closed with a benediction by Father Albert H. Poetker. It is the hope of many in Detroit that the Amity Dinner will come to be established as an outstanding annual occasion especially in times of tension and controversy like the present. As Mayor Jeffries asserted, if only once a year such a brotherhood gathering may be experienced, it is well worth it.

JOHN E. MARVIN.

Sees Regeneration of Church in Canada

Speaking to a large audience in connection with the graduation exercises of Wycliffe College, Toronto, the Very Rev. Cecil Swanson, dean of New Westminster, B. C., told his audience he believed a great regeneration was taking place in the life of the church in Canada.

Boycott Threatened Over Birth Control Ad

A threat to cancel subscriptions and to boycott all advertisers in the Louisville *Courier-Journal* unless the newspaper apologizes within a month for its publication of an advertisement dealing with birth control was made in a letter from New Haven, Ky., bearing signatures of 100 Catholics. The advertisement was placed Easter Sunday by the National Committee for Planned Parenthood.

Current Feature Films

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Ellery Queen's Penthouse Mystery (Col.) R. Bellamy, M. Lindsey	*Mystery.* Writer of detective tales joins secretary in solving murder of ventriloquist.	Resolution of plot depends on script writers rather than on logical development; result, *a very routine affair.*
A Man Betrayed (Rep.) Frances Dee, Edward Ellis, John Wayne	*Melodrama.* Country lawyer comes to city to investigate friend's death; uncovers and helps destroy political alliance with crime.	An interesting premise and some good scenes. But film is so cluttered with details and awkwardly developed as to be *disappointing.*
The New Teacher (Artkino; in Russian, with English titles) B. Chirkov, T. Makarova	*Drama.* Young man returns from Moscow to teach on his native collective farm; works for new school; falls in love with village girl.	Interesting as revealing new trend in Soviet films: romantic love as central theme, with some almost-Hollywood touches. In scenes of family life, however, are touches of discerning humor; whole is *natural, unaffected, but rather awkwardly done.* M, Y
The Penalty (MGM) E. Arnold, L. Barrymore, G. Reynolds	*Melodrama.* Regeneration of gangster's son on being paroled to young farmer, with subsequent renunciation of his father.	The values are eventually right, but so much of atmosphere is sordid and brutal the total effect is *unpleasant.*
Penny Serenade (Col.) Beulah Bondi, E. Buchanan, Irene Dunne, Cary Grant	*Drama.* Trials of married pair as their love is tested by financial reverses, loss of child; almost wrecked when tragedy follows their adoption of another.	Although slow-paced, story is interestingly set forth by flashbacks, while excellent direction and sincere performances give a deep sense of reality to what might have been commonplace scenes. *Touching, real, human, rather tearful.* M, Y
The Sea Wolf (War.) J. Garfield, Alexander Knox, Ida Lupino, E. G. Robinson	*Melodrama,* based on Jack London tale about brutality aboard a ship bound on criminal voyage and captained by sadistic captain whom writer, rescued from sea, analyzes as story proceeds.	Unrelieved in its horror and totally without redeeming flashes of insight into finer natures as found in "The Long Voyage Home." Ably presented, and with effective atmosphere and suspense — but *horrid except for strong natures.* M

BEST CURRENT FILMS

For Family: Andy Hardy's Private Secretary, Fantasia, The Great Dictator, The Howards of Virginia, Men of Boys' Town, Power and the Land, The Thief of Bagdad, Western Union, There's Magic in Music.
For Mature Audience: Adam Had Four Sons, Blackout, Cheers for Miss Bishop, Dr. Kildare's Crisis, The Devil and Miss Jones, The Fight for Life, Hudson's Bay, Jennie, Kitty Foyle, Meet John Doe, Missing Ten Days, Night Train, So Ends Our Night, Our Town, Pride and Prejudice.

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